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The Parsons Go To Washington

(See Inside Cover)

May 10, 1950

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READERS WRITE

'What Kind Of A World Is It?'

The letters of Dr. Kingdom and Bishop Ledden (Z.H. April 19th) raise some important issues for Christian faith. It is true that science going it alone leaves out all reference to final causes and affords us a picture of a universe that is planless, purposeless and meaningless. The conception of the universe being a "mathematical formula" comes about only when the scientist turns up a philosopher. The picture which the modern mind today holds of our universe is the first great issue for our Christian faith. Perhaps, there will be no great revival of religion until the modern mind discovers or recovers The Living God. Why did Dr. Whitehead write: "The modern world has lost God," if he was not thinking of the science picture?

"If we are in a personal world, the final cause of nature must be sought in the personal and moral realm," wrote Dr. Borden Parker Bowne in the closing paragraph of "Personalism," the N. W. Harris Lectures of 1907. He continues: "Criticism frees us from all the nightmares of necessity and a self-running material world, and allows us to trust our higher human instincts once more. Philosophy replaces the infinitely far God by the God who is infinitely near, and in whom we live and move and have our being.

"But for the practical realization of this divine presence, logic and speculation can do little for us. This belief must be lived to acquire any real substance or controlling character.

"This is the case with all practical and concrete beliefs. If we ignore them practically we may soon accost them skeptically; and they vanish like a fading gleam.

"Or we may build them into life and organize our lives around them, and they become truths that wake to perish never. To as many as receive Him, to them gives He power to become the sons of God."

Who today has not found it difficult to preach to a modern mind that has lost The Living God out of all its thinking? How shall we escape this modern atmosphere which an over-emphasis of scientific thought has created during the last one hundred years? But the church must face it to conquer.

(Rev.) B. F. Crawford,
Harpster, Ohio.

"Godless" For Bigotry

The word "godless" seems to be getting abused, not just used. It is abuse to refer to the public schools as godless. Now, those schools are not perfect and even in some places the parochial schools may be better. But the trouble does not spring from actual atheistic teaching of which there is little if any. It springs from political corruption, indifference, overcrowding, etc. Closing all public schools and building more parochial schools will not solve those problems. Those conditions which are not typical of all public schools should be removed as much as possible.

Our Cover Picture

Washington, D.C. — Representative Methodist pastors from 34 states attended the sixth annual graduate seminar here April 18-20. Theme of the conference, jointly sponsored by The American University and the Methodist Commission on Ministerial Training, was "21st Century Living." Shown as they looked over program between sessions are the following: seated, left to right — John Black, Pomona, Calif.; Theodore Loeppert, Lombard, Ill.; J. Richard Spann, Nashville, Tenn., director of the commission; President Paul F. Douglass of American University; S. Marion Riley, Jr., Chicago; John W. Honger, Ft. Lauderdale, Fla.; standing, left to right — A. H. Wallschlaeger, Adrian, Mich.; Fred G. Roebuck, Ft. Smith, Ark.; C. D. Wentworth, Augusta, Me.; Edgar A. Potts, Lynchburg, Va.; W. W. Volte, Fairfax, Minn.

Godless seems to be becoming the word bigots, used in referring to non-conformin God-fearing people. Not even the false-g worshiping pagan is godless. My belief God being over even where He is unrecc nized makes that word seem inappropria Even the atheists cannot escape Him. Now atheist is one claiming the non-existence any god. An agnostic is a doubter.

It is ironical to libel public schools, start and maintained by God-fearing people w in many cases dedicated them to "God a country." The public schools I went to a my parents went to were certainly not go less or atheistic. Lack of teaching religi in public schools is more likely not to r counter to any religious teaching than cater to irreligion.

J. W. Cheney,
Manchester, Con

Pink Fringe

It is most unfortunate that so many m lions have no doubt read "Methodism's Pi Fringe" in the *Reader's Digest* and that few thousands know that the article is thorough falsehood. If the *Reader's Dige* can allow such a smear on The Method Church to go unchallenged, it does not d serve the financial support of Methodists of any others who care an iota for justi Unfortunately the only persons aware of t refutation are we Methodists, who never b lieved the article anyway. It is all most u fortunate and most baffling.

(Miss) Helen Mildred Porter,
Rumford, Rhode Islan

Congratulates Boston

Boston is to be congratulated upon t assignment of Robert Heiser as manager the Boston branch of the Publishing Hou Mr. Heiser has done splendid work in t Pittsburgh House. He is personable and h shown himself ready to serve the local chur to the point of individual attention and i terest. My personal experience with him related to securing church school materi and audio-visual supplies is sufficient to w rant the conclusion that under his manag ship the Boston House will go forward wi a program of increasingly improved servi to the local church.

(Rev.) W. Ralph Ward, Jr.,
Pittsburgh, P

Compares Favorably

Thank you for the numbers of Zio Herald received thus far. Each one is spa ling and stimulating and your periodical d not suffer by comparison with the Presbyte an publications which I naturally read. M God whom we most of all desire to pl keep your great influence always on the si of Truth and Right.

(Rev.) Arthur J. Marbet
First Presbyterian Chur
Belmont, N

Ecumenicity For Mr. Jones

WALTER W. VAN KIRK

The choice confronting the people of the United States ıd of other lands is a simple one. We will all live to-ther or we shall not live. For us and for our children is one world or none. This truth is inscribed in the ospel of Jesus Christ, in the records of history, in the quation of atomic research.

How can this one world be achieved?

Certainly not by war. The chaos of this hour is derived, part, from the maladjustments of two world wars. It astonishing how glibly some people talk of a "preventive ar." It is argued that it is better to lose one's life than ıe's freedom. To this all right-minded persons will gree. But what about a war in which we save our lives ıd lose our freedoms? As a means of furthering world der on a global scale, war is worse than useless.

One world cannot be achieved by establishing "spheres influence." There have been reports of a possible deal etween the United States and Russia. Eastern Europe, hina and East Asia would be regarded as falling within ıe Soviet orbit. Western Europe and the Western Hemi-here would be regarded as falling within the United ates orbit. Such a settlement would be madness. If ruman and Stalin were to draw a line across the earth, od would erase it. History is strewn with the wreckage spheres of influence.

Nor can one world be bought with silver and gold. he churches support the European Recovery Program. hey support the Point Four Program. But not on the ssumption that peace can be bought.

One world cannot be achieved solely by political pacts ıd political organizations. In the Kellogg-Briand Pact ıe nations renounced war. That was in 1929. Eleven ears later a conquering army in hob-nailed boots walked ırough the Arch of Triumph in Paris and took captive ıe city in which the Pact had been signed. There is no olitical sleight-of-hand, no magic process by which one orld can be established.

Today, as in early Christian era, the churches are set in ıe midst of the garden of the world's Gethsemane. If ıe churches will proclaim with faithfulness the gospel of ıe Son of God, if they will embody this gospel in their aily lives, if they will unite their material and spiritual esources in a co-ordinated assault upon secularism, the ations may walk in the paths of peace. Seldom, if ever, as so much depended upon the wisdom and zeal of those ho have taken upon themselves the name of Christ. rophecies of doom are not enough. Sermonettes on the eauty of holiness will not suffice. Observance of sacred asts and festivals will not, by themselves, meet the orld's needs. More theology is not required. More ırch resolutions on world order will not lift the curtain despair that hides the face of God. Putting new plush ı the pews, and adorning our altars with tapestries and ining brass and glittering crucifixes will not alone bring earer the City of God. Nor can the world be saved by e blowing of ecclesiastical trumpets nor by beating of the ums of orthodoxy. What is required is a revolutionary strategy of Christian advance, a more intelligent co-ordination of Christian effort, a more daring and comprehensive program of Christian conquest.

The World Council of Churches is seeking to provide a combined command for its constituent communions. Its blueprints are being drawn. Its strategy is being perfected. But there is as yet little in the way of mass support for the ecumenical movement by the Christians of the various denominations. A Gallup poll among the people of our churches would reveal a pervasive ignorance with respect to the ecumenical movement. Here and there across the country there are pastors who take pride in the fact that their churches are in fraternal association with such bodies as the Federal Council of the Churches and the World Council of Churches. But such pastors are too few and far between. And where pastors are either ignorant of or indifferent to the wider loyalties embraced within the totality of the Christian community it is too much to expect that the members of their congregation will lift their eyes beyond the confines of their own parish. The fact is that the average Christian does not feel himself to be a part of an international society that is supra-national and supra-racial. Too often he thinks of himself as a Methodist, a Baptist, or a Presbyterian. He is aware that his own church is in fellowship with the sister churches of his communion. He may be vaguely aware that in one way or another his own and other churches are related to a ministerial union or a council of churches, or that the communion of which he is a member co-operates with interchurch agencies on the national level. He may know these things but somehow he does not feel himself to be an active participant in a Christian movement of global dimensions. He knows or has heard his preacher say that he is a member of the Holy Catholic Church. But what the Holy Catholic Church means to him or what he means to the Holy Catholic Church, are matters that seldom rise into clear visibility in his worship or conduct.

There is need, therefore, of developing a technique by which all Christians are made more acutely aware of the significance of the ecumenical movement in the life of the world. Every church endowed college or university should offer courses on world Christianity. Theological seminaries should make a thorough knowledge of the ecumenical movement a prerequisite to graduation. The holder of denominational purse strings should be authorized to provide interchurch agencies with a larger proportion of their income. Local churches, by the formal action of official boards, vestries and sessions, should become related in one way or another with the ecumenical movement. The membership ritual of the communions should be revised to include a pledge of loyalty to the church universal. Moreover, ecumenical services of worship should be a regular feature of the church calendar in every local community, large or small. Men and women of all races and nations should be invited, without discrimination, to the table of our Lord and Savior Jesus Christ.

The Threats Of Democracy

HAROLD W. RUOPP

Democracy, as we know it in America, faces certain threats; some old, some relatively new — but whether old or new, needing to be faced now as they have never been faced before. It does us no good to say that these threats do not exist, or if they do exist, then we can think about them some other time.

Democracy today is threatened both from without and from within. The threat from without is obvious to everyone. That threat is communism.

No one would minimize this threat to democracy. It is very real and very great. But there are other threats *from within* that must give us equal, if not greater, concern. They are usually less obvious, more subtle, and for that reason more dangerous. Some of them existed before the outbreak of the war; all of them have been greatly intensified by the war. For it is the nature of modern war, not to solve problems, but to create new ones and intensify old ones.

One great threat to democracy from within is the decay of character. Wise thinkers have always insisted that good democracy and good men belong together; that without character there can be, in the long run, no democracy; that democracy minus character spells demagoguery, despotism and decay.

More than a century ago, Alexis de Tocqueville, the famous French historian, paid a visit to America. He was eager to find an answer to the question, In what does the greatness of America consist? Later he was to write these eloquent words: "Not until I went into the churches and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

Quite so! If America ever ceases to be good, America will cease to be great. The moral fibre of the nation is all-important. Whatever destroys that, destroys essential democracy. It is for that reason that many of us are greatly concerned about the rapid increase of crime and gambling, juvenile delinquency and drunkenness and divorce; for these spell a decay in moral character without which democracy cannot flourish.

A second serious threat to democracy from within is the refusal, or the failure, to use it. Democracy is like one's good right arm. Put that arm into a sling and keep it there long enough, and sooner or later it becomes useless. It is so with democracy — if we do not use it, we lose it.

Suppose I were to ask this personal question: How many of you voted, or failed to vote, in the last election? Or this question: How many of you have written to your representatives in Washington in regard to some pending bi in which you believed or disbelieved? The answers whic we make to questions like these will indicate just ho vital is our belief in democracy.

The ultimate defense of democracy will be to practic it. If we do not use it, we lose it. *Far more dangerou than the subversive activities of the enemies of democrac are the subversive inactivities of its friends.*

A third prominent threat to democracy from within, a I see it, is to permit the existence of those economic an social conditions which not only create fear and insecurit for everyone, but which inevitably make for resentmen and cleavage between group and group.

During the days of the depression, multitudes of pe ple lived on subsistence levels, many of them lacking th barest necessities. One third of the American populatio ill-fed, ill-clothed, ill-housed!

Someone is sure to say that tha was to be expected in a depressio But what about times of prosperity Most of us would agree that 192 was a prosperous year. And yet i that year, according to a report of th Brookings Institution, approximatel twelve million families received i comes of less than $1,500.00 annuall or a total of about ten billion dollar At the other extreme, thirty-six thou sand families, having annual i comes in excess of $75,000.00, po sessed an aggregate total of near te billion dollars. "Thus it appears tha 0.1 per cent of the families at the to received practically as much as 4 per cent of the families at the botto of the scale."

Whatever happens in the years ahead, we who belie in democracy must see to it that what occurred befo does not happen again. Extremes of plenty and poverty of men feasting and men starving, of some employed an others in bread lines, can no longer exist side by side. we permit that to happen, democracy pales and sickens.

A fourth threat to democracy from within is the gradu militarization of the mind and spirit, the life and econom of the American people.

After the United States entered the war, there were tw phrases which were used again and again: "the wa powers of the president," and "military necessity." Obv ously, given a total war, there will be "military necessity and the President of the United States, as commander-i chief, will use his "war powers" to cut the knots of slow moving democratic procedures. The real danger com when anything, or everything, is done under the gui of military necessity without due regard to the constit tional rights of the people and their essential democrat privileges. To give any course of dictatorial action san

The concept of the social oneness of God allays the suspicion that God might be selfish. God did not have to create us in order to have persons to love and by whom to be loved. The life of God has always been a family life.

* * * *

"Our Faith in the Holy Spirit"

The Advance for Christ and His Church

on because of an appeal to military necessity is fraught with genuine peril. The danger is that the sanctioned course of action will continue after the military necessity has passed. Men who have tested power tend to give it up reluctantly.

To maintain an adequate army and navy is one thing; to militarize the thinking and spirit and life of the American people is quite another. The one may be compatible with democracy; the other is surely inconsistent with it.

What most people tend to forget, if they ever knew it, is that one of the most powerful lobbies in Washington today is the military; ironically, a lobby maintained at public expense. The public relations bureaus of the Pentagon, which started at the beginning of World War II with a few officers and a handful of clerks, are now headed by officers of top rank with subordinates in all ranks and great staffs of civilian employees.

Arnold J. Toynbee, the great English historian, is responsible for the statement that "militarism has been by far the commonest cause of the breakdown of civilization."

It is in recognition of this fact, and what is now happening in America, that Mr. Hanson W. Baldwin says: "It is because of my antipathy for police states that I say that the growing influence of the military in American life is dangerous to our democratic liberties." And further: "We should not forget that the first step toward autocracy in any nation is the creation of a specially privileged military class."

Mr. Baldwin, it should be remembered, is military analyst of the *New York Times* and himself a graduate of Annapolis. The quotations here used are from the leading article ("The Military Moves In") in *Harper's* Magazine for December, 1947 — an article which every American citizen would do well to read and ponder.

A fifth and final threat to democracy from within is that in trying to "save democracy" we may use the means which in the end will destroy it.

Long before Pearl Harbor, it was freely predicted that in order to fight totalitarianism — either fascism or communism — the democracies themselves, in the event of war, would have to employ totalitarian methods, whether they wanted to or not. That prophecy, in part at least, came true. The underlying assumption was that the end justified the means, that end being the complete destruction of an alien totalitarianism. What must not be forgotten, however, is that the means we use must finally be consistent with the ends we seek, for the means we use not only influence the ends we seek, but time and again they become the ends.

It is because of this fact that so many people were genuinely concerned about what happened during the war, not only to our enemies but to ourselves. Said the Archbishop of Canterbury: "If we go Nazi in trying to defeat naziism, it's all the same as if the Nazis won." And Dr. Fred Eastman put it this way: "To the extent that we of the democracies adopt fascist ideas and methods, we lose; to the extent that we hold on to our democratic ideas and methods, we win — and humanity wins."

Both Mussolini and Hitler have been destroyed; which is not to say that fascism and naziism are dead. For they are not dead — either in this nation or elsewhere.

Now we are warned that the great foe of democracy is communism. Granted! But if we adopt the *methods* of communism in order to defeat and destroy communism, democracy itself dies.

Our task as Americans is clear. It is to make democracy strong; so strong indeed, that it will have nothing to fear.

We must know democracy — what it is; how it came to be; what it is that threatens it. While it is true that knowledge cannot avail everything, it is just as true that ignorance can avail nothing.

In the second place, we must believe in it — have faith in it. As someone has said: "If the autocrat must believe in autocracy and an aristocrat in aristocracy, so that either order of society may endure, how much more imperative is it that a democrat believe in democracy?"

Only those who know democracy, who have faith in it, and who love it enough to practice it, are entitled to have it. The others are not worthy of its privileges and benefits.

Will democracy fail? The answer is: ***Only if we fail it!***

A STUDY IN DISTRACTION

Fay Lincoln Gemmell

The noise . . . Oh God, the noise!
I cannot think my own thoughts
To say naught of grasping those of others
Written here in thirty-thousand books.
Your own voice is nearly lost;
I hear it faintly urging vigilance
To printed page and word of sage. . . .
Very faintly. . . .
I'll go now to watch the noise awhile,
For you see, God, outside
Some builders build a temple.

Blow by blow, noise by noise they build.
One studies master blueprint;
One helps another place a stone upon a stone;
One motions just a little to him who works the crane,
And giant steel girders lift on high.
(One picks up debris.)
While yet another stands gazing up
As if he sees the temple done,
Or dreams of tower complete.

Oh God, would that I could see the temple
From where You are!
For You must love the noise.
It is to Your ears sweet as chants and hymns,
Which will be sung to You
From this holy place.

But soon I must go back,
For I too build a kind of temple. . . .
About the noise, God,
I hear it now with gladness;
It is the noise of mankind working,
And I've a work to do.
Help me,
For no man sets out to build a temple
Without first counting the cost.

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

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Recruiting For The Kingdom

It is unfortunate that a traditional concept of the Christian vocation has confined itself to either missionary work or the pastoral ministry. The day when Christian vocations were considered in these limited categories is over, and something must be done to awaken modern churchmen to recruit their best young people for the wider range of services now sponsored by the Christian churches.

The Commission on the Ministry of the Federal Council of Churches reported recently that 1949-50 has reached an all-time peak in the number of young people planning church vocations. Experience indicated that most young people who have entered the specialized training schools for church service made their decisions during the college years. Many engineering students, for example, were found to have entered theological seminaries.

The blind spot, in our opinion, is illustrated in the failure of the church to use engineers in Christian service. With much of the world in ruins, and the organized missions at work in all parts of the world, why can't we provide some trained engineers for the reconstruction of our bombed out schools, hospitals, and churches? We are doing some work with trained agriculturists in an effort to help people feed themselves, but we are not doing nearly enough. The point is that by tradition our local churches are not recruiting young people from the so-called "practical fields." The Lutherans are doing the best job among the Protestants in recruiting Christian workers, and the Methodists and Presbyterians hold second and third place respectively.

Nothing should be of more importance than the recruiting of Christian workers for an hour like this in the world's history, and here again is the obvious fact that the basic inspiration and recruiting must be found in the local churches of America.

Education Related To Religion

It may well be that we are seeing an end to an era during which church-related colleges have been third cousins of the church rather than sons and daughters of the church. If that era is over when church-related colleges used two public relations systems — one for the church and one for the public — then we are very happy indeed.

It may also be that we have ended an era when the church school held a second-class citizenship in the organization of the local church. We are very glad if it is true that we are now seeing a development whereby the church school is recognized as an integral part of the local church.

It may well be that the educational literature has finally reached a place where it is a normal part of the church, rather than a segregated item of expense for the local board of religious education. The new era in this field seems to indicate that our church is designing its literature for the entire variety of people served by its educational program.

Our Methodist Board of Education is superbly organized and Methodists should be proud of its accomplishments. Last week your editor was able to eavesdrop on the sessions of its three divisions and realized that here was the executive organization charged with the responsibility of stimulating the mind of Methodism. In the 10 years since Methodism's unification these people have accomplished amazing things: they have led Protestantism in forming the largest church school in the world. This board has developed a closer relation with the 139 Methodist colleges in this nation and they are determined to strengthen those institutions and develop additional schools for the areas of the nation that need them. Last year this board distributed more than 6 million

ieces of literature to the teachers and pupils in our Methodist church schools.

While much is still to be done for our Negro institutions of higher learning, it was inspiring to discover that every one of these schools is now fully accredited by the regional accrediting boards of the states where they are located. Much of the credit for this accomplishment goes to Dr. M. S. Davage who retires this year after spending 41 years in the service of Negro education related to Methodism. Dr. Davage has been greatly helped in his work by the increase in Race Relations Day giving: from $27,000 for his work nine years ago to a bit more than million dollars last year. The Negroes themselves have given most of the money and in addition they have raised 4 million dollars for their buildings and added 3 million dollars to their endowment funds. It is true that the Lord helps those who help themselves, but the Negroes have a right to expect more help from their white brothers.

It was well said at Cincinnati last week that the Board of Education must breath the creative spirit of a great progressive church.

57,000,000 Rural People

There are a lot of people in rural America! The backbone of the nation is the country and the golden opportunity for organized religion is there, too. Unfortunately, too many of our Protestant leaders are uninformed concerning rural America and when strategy for the outreach of the church to those areas is discussed, we find a woeful lack of either knowledge or enthusiasm. Most church leaders would admit, perhaps, that "some of their best friends are rural people," or that they themselves grew up in the country — but too many of us are thinking in metropolitan terms.

Protestantism has a great opportunity in our rural areas. We have better-trained ministers than ever before; we have plenty of buildings and plenty of room in most of our buildings. Our rural parish consists of 57,000,000 people, half of whom are farmers. We know that when souls erode, then soil erodes, and rural slums develop; we know that when sturdy church work is done in rural communities, those areas show efficiency and productiveness. We know that there is a fundamental personal independence among many rural people to which Christian ethics appeal, and when the church does an effective piece of work with such people, its strength increases.

Next Sunday, May 14th, is Rural Life Sunday, or Rogation Sunday. Protestants should spend time on that day contemplating the food and agricultural needs of the world and the relation of the Christian gospel to those needs. We should contemplate the influx of population into many rural areas and survey our religious facilities to serve those people. Rogation Day ought to inspire us to rethink and replan our Christian obligation and service for 57,000,000 rural Americans!

Tragic Use Of Racism

An amazing tactic used by a labor union was exhibited in Cincinnati, Ohio, last week. In an effort to organize the employees of one of that city's finest cafeterias, a labor union hired small groups of Negroes to eat in that cafeteria in order to cause loss of business to the restaurant. Jim-crow is not enforced in Cincinnati and Negroes are admitted quite easily in public restaurants, hotels, and theatres; but the labor union tactic was designed to create difficult race relations in order to embarrass the employees and management of this particular restaurant.

The Negroes we observed in the restaurant were obviously doing all they could to be objectionable without causing too much difficulty. They were enjoying free meals and as we watched them it seemed to be a literal case of selling one's birthright for a mess of pottage. The free food was more important to them than the matter of race prejudice. We noted that Negroes who were not part of the organized embarrassment were disturbed greatly by what was happening. We talked with local Negro leaders who felt utterly helpless in trying to persuade these people to quit the procedure; we talked to one of the representatives of the labor union sponsoring the program and got an unprintable reply to the effect that "these niggers will mess up this joint as long as we tell 'em to."

It is not the policy of reliable labor unions to follow such unjustifiable tactics as these we saw in Cincinnati. It must be said that the labor union sponsoring this nefarious episode is not related to any national organization. Labor leaders we have talked to about the situation were shocked to learn of it because it was thoroughly contrary to their belief in racial justice. It is clearly a case of exploitation and its effect will be exceedingly harmful both to the labor union involved and — what is more tragic — to the Negroes of Cincinnati.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For May 21st.

Topics Copyrighted by the International Council of Religious Education.

WHO HAS A RIGHT TO HUMAN RIGHTS ?

MICAH 1:1; 2:1-2; 3:5-12; 6:6-8.

Micah's Declaration of Human Rights

The prophet Micah might have stepped out of the Old Testament long enough to have written the "Universal Declaration of Human Rights" which was drawn up by the United Nations and accepted by the members of that great body. While it is still on paper and the United Nations has not yet become powerful enough to insure these rights to all mankind, this powerful statement of man's inherent rights is a milestone along man's upward road. We are now in a period in human progress when people are demanding their rights. They are not going to be subjects nor nationals nor colonials. They are entitled to certain inalienable rights by virtue of the very fact that they are human beings. The answer to our lesson question — "Who has a right to human rights?" is *everybody*. Anything short of that answer is a compromise which will reap a harvest of revolution in the not too long a run.

Micah answered the lesson question in a positive declaration of man's clean-cut duty. All of the little side issues of human behavior are dwarfed into their proper size by the ringing declaration of Micah which has formed the basis of the eternal Christian gospel from the very beginning. Let these words sink deep into your consciousness and into your conscience and measure every man's boast of his religion in this honest statement from a great Prophet speaking the words of his God; — "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Now measure this mighty statement over against some of the requirements set up for modern Christians. A frantic district superintendent wrote to a young minister recently offering him a church on the one condition that he "refrain from the use of tobacco in any form." It is too bad that more of the requirements of the Lord do not get into the Methodist Discipline.

Planned Iniquity

There have been some stiff protests against *planned economy* voiced in religious circles in recent years. We have been told to let economics take their course and all will be well. Micah introduced a very ticklish subject when he referred to "them that devise iniquity, and work evil upon their beds." The worst form of iniquity is the kind that is devised in the calm period of planning and then practiced in the morning light.

The net result of this planned iniquity is human exploitation. Micah put his finger on all of this in this verse; — "And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."

To counteract this we need some good, thorough, Chri tian economic planning. Let nobody think that a ma whose heart is right with God is above conniving an human oppression. Some of the choicest timber wolve land hogs and soil exploiters who ever infested this fa land of ours have been "saved, sanctified and satisfied They did unjustly, loved money, and walked haughtil without God. Some of these pious frauds tricked then selves into believing that some were born to rule and e ploit while others were just as surely born to be exploite and ruled with an iron hand.

What is the answer to all of this self-deception on th part of some very good people? It lies in the false b lief that religion is a set of nice little acts of worship, th observance of a ritual and the easy acceptance of belie which are unrelated to life. You will get a quick reactio from such self-deceivers when you mention what the Lor requires in the way of good, honest, just and merciful li ing. We are sorely in need of a revival of ethical, hone and just living which goes beyond a hazy commitment c the edges of one's life to God. We are too largely ma ginal Christians and the margin is pretty thin at times.

Biting Prophets

Micah gave the false prophets a devastating blast i these words; — "Thus saith the Lord concerning th prophets that make my people err, that bite with thei teeth, and cry, Peace; and he that putteth not into thei mouths, they even prepare war against him." The ev dent meaning of this choice bit of invective against th false prophets is that anyone who feeds the prophets an fills his mouth with tasty food will escape the prophet wrath. This is an old game which the Devil knows ho to play and win. More preachers have had the gosp fattened out of them than have had it starved out of them When some leading exploiter goes to work on a prophe he does not take a hatchet or make some threat of exterm ination. He simply invites the troublesome prophet ou to dinner and stuffs his mouth with chicken, steak, o lobster. It is hard to prophesy on a full stomach or wit a mouth full of food. When the parsonage coal bin i empty and the home folks cold and some coal compan fills it up, it is hard to get rough on the company whe the next strike looms. That is when the preacher get "realistic" and begins to interpret the gospel rather tha preach it.

There are true prophets who challenge evil in ever form and take the consequences for their bold prophec You will find most of the men and women in pulpits an in pews who walk humbly with their God standing u for the rights of all people. They will not preach an eas gospel of emotional outburst followed by periods of hu man exploitation. They hew to the line and let the chip fall where they will. Of such is the kingdom of God an by the efforts of such fearless prophets who will not com promise with evil and with injustice, the kingdom c God goes forward in this world.

Why I Am Proud To Be A Methodist

"We will rejoice in thy salvation, and in the name of our God, set up banners." Psalm 20:5

EVERETT W. PALMER

That man was proud of his religion. When he thought it he wanted to sound trumpets and carry banners.

Of course, pride in religion can be degrading and destructive. It can be an arrogance which closes our mind against any higher knowledge of God which others may give us. It can be a contempt which keeps us from brotherliness and co-operation with those of different denominations. It can be a complacency and self-righteousness which rots our souls into death.

But there is a place, indeed, a vital need, for pride in religion that is wholesome — wholesome as was that of the writer of the Twentieth Psalm. He was proud of God, not of himself; proud of the mighty achievements which God could work through men when in love and loyalty they served Him. So his pride was wholesome; the noble fruit of gratitude and humility; a glorious incentive for great-hearted living.

So it is good for anyone to be proud of his religion, even us Methodists.

Those of other denominations will understand our rejoicing grows from no desire to exalt ourselves at their expense. They have cause for pride, too. At points where we are weak, often and fortunately they shine in glorious strength and are our teachers in Christ. Pride in one's home and family does not call for despising the homes and families of other men. Quite the contrary, it helps us to appreciate them the more, even to the point of learning from them a more excellent way. Even so we Methodists would be proud.

The Methodist Church is not perfect. That we know well. It has too many people like me in it. But despite the faults which some of us blundering mortals make it suffer, we can be proud of it. And when we think of it we, too, can have reason to sound trumpets and carry a banner.

I

First, I like Methodist fellowship. It makes me want to sound trumpets and carry a banner.

No one can be a Christian alone. Take a blazing coal from the fireplace. Place it alone on the hearth. What happens? So it is with us. We need fellowship to keep our hopes lighted, our enthusiasm radiant, our loyalty flaming. Fellowship multiplies our wisdom, strength, and courage.

Early Methodists knew this. As no other Christians in England, they majored in fellowship — intimate, happy-hearted, devout fellowship. They met together regularly week by week in cottages to pray, receive instruction, tell of their experiences in Christ, to give and receive encouragement, comfort, and guidance. This fellowship reached from the halls of Oxford to the dungeons of Newgate prison, from the palace of Lady Huntington to the hovels of London's slums. They majored in fellowship and it became their strength and their song.

And we Methodists still major in fellowship. It is evident in our spirit, for most Methodist churches are known as friendly churches. It is characteristic of our polity and program.

There is the fellowship of the Methodist ministry; over 24,000 men linked in ties of love, loyalty, and mutual helpfulness; no man left to go his way alone, every man reenforced by the wisdom, strength, and consecration of his brethren.

There is the fellowship of Methodist laymen, more than 13 million — people of many races, languages, and opinions; rich people, poor people; statesmen and street-cleaners. But all are united in worship and service, all belong to each other and to their Lord.

There is the fellowship of ministers and laymen. The work of The Methodist Church is done, not by ministers or laymen working apart from each other, but together, shoulder to shoulder, heart to heart. The only difference in responsibility is that a minister works full time, the lay man part time.

There is the fellowship between Methodist churches. No one Methodist church is left to stand alone. Each is given the strength of all. None is left without purpose and challenge. Each is given a part to play in a comprehensive world-wide plan of Christian action. Together they go forward for Christ like an army with banners.

II

Second, I am proud to be a Methodist because we maintain the Protestant traditions of freedom. From the beginning we have believed every man has the right and duty to think and speak in freedom. We have believed the most important question regarding another person is not, "Does he agree with me, express my opinions?" but rather, "Is he a person of integrity? Is he honestly endeavoring to keep his mind open to other men's opinions and at the same time think for himself? Is he sincere in saying what his thoughts are?" We have believed the important requirement for anyone wishing to become a Methodist is not agreement in matters of politics, economics, or even in theology and Bible interpretation. If he loves Christ with all his heart and has for his first concern knowing and obeying God's will, he is welcome among us.

For that reason John Wesley once replied to a man who wanted to quarrel with him about theology: "If thy heart is right, as my heart is with thy heart, give me thy hand. I do not mean, be of my opinion . . . neither do I mean I will be of your opinion . . . let all opinion alone . . . 'give me thine hand'." Still another time he said, "Though we cannot think alike, may we not love alike? May we not be of one heart though we are not of one opinion? . . . Herein may all the children of God unite." (In "Quest of a Kingdom," Weatherhead; Abingdon-Cokesbury, pp. 26, 27.)

For that reason, for example, we believe in academic freedom in our seminaries. Professors are not subjected to attempted thought control or censorship of their teach-

ing. Each is allowed freedom to think and speak as he believes God, through Christ, shows him the truth.

For that reason we Methodists zealously maintain a free pulpit and a free pew. No minister is asked to echo the opinions of his congregation. He is asked rather to be diligent as a student and man of prayer that he may grow continually in his knowledge of the best thinking of the ages, and most important, in knowledge of the mind of Christ. He is asked to be thorough in his preparation. Then he is asked to speak the truth as he understands it without fear or favor.

Similarly no person sitting in the pew is asked to be a rubber stamp for that preacher's utterance. He is expected to listen with respect and alertness, remembering many hours of careful study and earnest prayer are behind the preacher's words, and that he is trying to do the hardest, holiest thing any human being can do — speak for God to men. But even so this man in the pew is expected to think for himself. He is free to agree or disagree, as his conscience guides.

So a sermon becomes a meeting place for free minds before Christ, with both preacher and parishioner expected to obey what he believes the prompting of the Holy Spirit. I like that, too; don't you?

III

This Methodist emphasis upon freedom is of utmost significance for America today. Every war period or time of great social stress creates an unfavorable climate for democracy. Among other things, people in the mass are tempted to become hysterical and abandon faith in the great democratic and Christian principle of freedom to think and speak. We now are living in such time. In the name of patriotism people are kicking out one of the chief corner stones of our nation; i.e., private enterprise in thinking, freedom of competition in ideas.* Mr. Flynn, for instance, in his "Road Ahead" does trojan service in calling attention to the pitfalls and evils of regimentation by a super-state which I venture ninety-nine per cent of all Americans, whatever their party, are as opposed to as he. However, his almost hysterical denunciation of all who may not agree with his diagnosis and prescription; his implying those who do not arrive at his conclusions are subversive, cunning plotters seeking to destroy America, or at best witless dupes; suggests he is not especially concerned about promoting private enterprise in thinking. By labeling all who may have different opinions enemies of our common good, Mr. Flynn creates the impression that he wants a monopoly on ideas, not free competition.

This tragic error, in my opinion, despite what may be good intentions, is quite as dangerous for American freedom as the super-state economic regimentation Mr. Flynn with the rest of us deplores. And this tragic error of Mr. Flynn is born of the hysteria of our times: hysteria which puts degrading labels on anyone who doesn't echo the opinion of the majority; hysteria which imputes motives of treachery to anyone who challenges the status quo in behalf of justice for underprivileged; hysteria whic assumes only certain ideas are "safe" and other idea should be suppressed; hysteria which assumes certain in dividuals or groups may have the right to say what thos "safe" ideas are and suppress all other ideas with blanke labels of "pink" or "red" and charges of treachery.

This climate of mass hysteria now upon us must b changed. It promotes the nonsense of assuming some pe sons have the complete infallible truth and that anythin less than acquiescence and obedience is treachery to th state. That is the doctrine of slavery — witness Russia

It rots the moral fibre of a people by encouraging du plicity, insincerity, dishonesty, and ignorance. It drive men of integrity and earnest intelligence out of publi life, out of pulpits, out of classrooms and puts drones an cowards in their places. That is the road to slavery — wi ness Germany under Hitler.

IV

Supremely, I am proud to be a Methodist because w practice the full salvation of warm hearts and kindl hands. That sounds trumpets and lifts a banner for m

One evening in May more than two hundred years ag a young man went to a prayer meeting held in a loft o Aldersgate Street, London. He had just returned from term as a missionary to Indians in America and felt tha he had been a failure. Religion for him was a burden not a delight; a cause for depression, not a song; a defea not a victory. He was desperate to know God, heart t heart. There among those humble people as he listene to one of them read from Luther's commentary on Ro mans, he found what he had long been seeking. He cam to trust Christ and Christ alone for salvation anl gaine the assurance that he was saved from his sins. "I fel my heart strangely warmed," he later said. But religio for John Wesley was more than having an experience o conversion. He believed it meant having kindly hands too. So with the heart God had strangely warmed h went to work with kindly hands, hands which lifted th burdens of human need, especially of the poor, oppresse and friendless.

So Methodism continues. It says to everyone: "Don' be satisfied just thinking about God, wondering abou God, hearing what others say about God. You can know him yourself, first hand, heart to heart." It says: "Religio is meant to be a delight, not a drudgery; a strength, not burden; a victory, not a frustration." It says, "Have sin enslaved you? Do you want to go free in the cleannes and joy of a new beginning, even a new life? Then trus in Christ, repent, and accept His gift of God's healin love." It is a religion of the warm heart. But that is no all. Were we to stop there we would lose all in selfishness So Methodism says: Don't stop with what God has don for you. Show that you are grateful by doing all you ca for other people. Do what you can to carry on Christ' work in the world. He has no hands but your hands, n strength but your strength, no money but your money He gave His life for you, can you do less than give you best for Him? Your heart is warm? Then let your hand be kindly."

I like that, don't you?

* See "The American Faith" by Bishop Gerald Kennedy in the *Christian Century,* March 1, 1950.

So we Methodists build and maintain hospitals, schools, colleges, universities, homes for homeless children, homes for homeless aged, homes for working girls away from home. So we build mission churches, establish model farms. So we recruit our finest young men and women, give them the best training possible, and send them as doctors, nurses, teachers, ministers to the four corners of the world where human needs are greatest. So we receive an offering on Dedication Day to lift up in kindly arms hungry and homeless children of Europe and Asia, encourage with kindly deeds those who yet bear on their bodies and in their hearts the worst of war's ruin and terror, and the work of consecrated Christian leaders who are carrying on titanic tasks in Christ's name.

So we, wherever we go have a right to be proud, not only of America, but of one of the churches which has helped make her great and a blessing to the world. Remembering her practice of fellowship, her devotion to freedom, her alliance of warm hearts and kindly hands we can say with the Psalmist: "We will rejoice in thy salvation, and in the name of our God we will set up banners."

An Unforgettable Character

DAVID HAROLD HICKEY

The average pastor could furnish many stories of unforgettable characters who live on in the hearts of men and women long after they have passed from this world. The representative of that noble company here presented is a little, old, colored lady who will be eighty on her next birthday. She came to this country nearly fifty years ago from Tortola, near St. Kitts in the British West Indies. She states that she is an American citizen by choice, but she has not entirely forgotten her former allegiance. A picture of the king and queen of the British Commonwealth of Nations hangs on her wall and she reverently refers to him as her king. But there are other pictures on the walls of her living room, — graduation pictures of scores of high school students who were members of her Sunday school class.

Miss Lucy Bertah Dickinson has taught a class of boys at the First Methodist Church, Everett, Mass., for forty-two years without a sabbatical year or break in her attendance record. Three of these boys are in the Christian ministry today, three are studying for the ministry, and others occupy positions of usefulness in business and professional life. Of course, Miss Dickinson does not know what all of her former scholars are doing or where they are. Some she has never seen or heard from since they left her class years ago. Others keep in touch with her and send her cards and greetings from time to time.

There have been a few colored boys in the class. Trying to make some tactful approach to the race problem, I asked Miss Dickinson if these boys felt at home in the class and church. She looked at me as though I had asked a very stupid question and said very simply, "Why not?" Why not indeed. Miss Dickinson appears to be oblivious to the race question. She has felt perfectly at home through the years in the church of her choice and does not consider it at all unusual that she should have been happy and successful in teaching a class of white boys for so long a time. "What's wonderful about it?" she asked in response to my exclamations of approval.

Miss Dickinson has the right philosophy. At a youth rally attended by large delegations of colored young people as well as white, a motion picture was presented purporting to combat race prejudice. The whole theme was presented in its most distressing phases. Domineering white men in positions of influence screamed vile epithets at colored young people and Jews who occupied menial positions. The general effect of the picture was one of embarrassement to both colored and white in the audience. We expound the obvious when we argue for racial equality in the light of Christian teaching, but we fail to do the obvious thing that such teaching demands.

The most modern director of religious education would probably find no fault with Miss Dickinson's pedagogical methods. She follows the course of lessons especially prepared for her age group such as "God's Plan" and other series. But in addition, her teaching is Bible-centered and she draws from it rich source material. Scripture passages are often learned and repeated by the class from Sunday to Sunday, such as Psalm 19, the last verse of which has been used as a class motto through the years: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

Miss Dickinson lives alone on the top floor of an apartment house. But she claims that she is never lonesome. In spite of her advanced age Miss Dickinson goes out to work three days a week. She does housework for a well-to-do lady in Boston, not through financial necessity, but because as she states, "The lady is sick and I cannot leave her after being with her for thirty years." Thus her thought has ever been of others, demonstrating the truth of the words of our Lord, "If any would be great among you, let him be the servant of all." Miss Dickinson is rich in happy memories of service rendered to youth at its most critical period. Her face lights up as she talks of happy years in church and school; she speaks of her former pastors with deep affection. She has all the pride of a fond mother in the boys of her class who are now in the Christian ministry: John Snook, Jr. and C. Malcolm Kier in the New England Conference, and Willis Miller in another denomination. To her this is life's highest reward with its recollection of hours of service and fellowship and the knowledge that she has influenced numbers of boys in choosing the higher values of life.

We would join with others in voting to this rare spirit some material symbol of outstanding service rendered to the church and to youth. But above and beyond all that men may do or fail to do is the consciousness in her own heart that "he who winneth souls is wise and they that turn many to righteousness shall shine as the stars forever and ever."

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Methodist Women Plan Church And Community Action

W. W. Reid

Women of The Methodist Church are not going to be content only to "beat a path between the home kitchen and the kitchen of the church." They will continue to do their share there, but they are also launching a program to adjust church policy and to influence local, state, and national legislation to conform more nearly to the principles of Christianity they have been taught by the Bible and from the pulpit. They are going to interest all church women in practical social action — among other things, opposing communism by applying Christian principles concretely to "the whole social life of man" the world over. Step one will be to urge all church women to register and to vote.

This stepped-up drive by Methodist women to make their numbers and their beliefs felt in areas where social good or social ill is determined, was the most marked result of the third quadrennial Assembly of the Woman's Society of Christian Service of The Methodist Church, held in Cleveland, Ohio, April 18th to 21st. More than 3,500 delegates attended, representing their 1,500,000 sisters in local societies in 40,000 communities. The assembly was presided over by the national president, Mrs. Frank G. Brooks of Mount Vernon, Iowa, and by the vice-presidents: Mrs. Paul Arrington, Mrs. J. D. Bragg, Mrs. A. C. Johnson, and Mrs. W. H. Ratliff.

Highlighting the "recommendations for action" adopted by the assembly was one which called upon the 1952 General Conference of The Methodist Church to rid itself of "the sin of segregation in the organizational structure of the church;" and urging the adoption of "memorials and resolutions to this end by local, district, conference and jurisdictional gatherings of women."

Said the resolutions: "We recognize with repentant hearts the continuing evidences of un-Christian patterns and practices in The Methodist Church on local, conference, and jurisdictional levels. We believe that the church is called of God to point the way by both its pronouncements and its practices toward a fellowship that knows no barriers of separation among God's children."

It was urged that women in their local societies make themselves acquainted with the claims and the objectives of communism, and that they be alert to apply the principles of Christianity to meeting situations that, unheeded, could help the spread of that ideology. "Communism is one of the most acute issues of our day," said the women. "It claims to be the one way of salvation for human society but stands opposed to Christianity at essential points. Christians are called upon not only to set forth the principles of Christ, but also to apply them to the whole social life of man."

There was emphasis on the need for every Christian woman to have concern for religious liberty "wherever it is threatened;" and from the floor, during discussion of the recommendations, this was interpreted to mean that the threat existed "not only in communist countries, but in other areas as well." They voted also as "unalterably opposed to Senate Bill No. 2311 (the Mundt Bill) which violates the basic rights of freedom of speech and conscience."

Another recommendation urged Methodist women to study and know the Social Creed of their church, and be able to use it as "their source of authority when Methodist social belief and action are being questioned or defined."

Other resolutions adopted urged women of the churches to work in their local communities to halt the increasing use of beverage alcohol "to the end that conditions may be changed and improved and total abstinence greatly increased; to make their voices heard on behalf of the U.N. Covenant of Human Rights; to "strive to make our record clear in the area of human rights within our own country; to give increased study and attention to the missionary program of The Methodist Church, including answering the call for 700 new missionaries within the next two years; to urge the U.S. Government to "ratify the Genocide Convention within the next 30 days;" and to urge Methodist women and churches to assume their full share of settling displaced persons in American communities.

The assembly unanimously adopted and launched "The National Citizens' Roll Call of Methodist Women," part of an interdenominational movement, to aim at having every woman member of a Methodist church, and especially the 1,500,000 members of the society, to enroll for the coming elections; that each society shall study the issues before the electorate; and that each local society shall work on behalf of at least one local, state, or national issue requiring political action. They said: "Christianity affirms that all persons are members of a community under God. The Christian community must seek to create social conditions which make it possible to express in daily living the spirit of Christianity. These affirmations make voting a solemn responsibility which concerns the local community, the national community and the world community."

The Christian's Responsibility For Human Rights

Excerpts from an address by Benjamin E. Mays, President of Morehouse College, Atlanta, Ga.

If you were a body of Communist women your task in the area of human rights would be quite simple and easy. You would not need to spend your valuable time and energy discussing human rights. For if I understand the Communist doctrine, the individual as such has no rights. There are collective rights and the individual exists as a part of society and the class has the right to set up its own code of ethics. The individual may offer constructive suggestions as to how the Communist program can be improved or made more efficient; but he cannot oppose it and keep his head or physical freedom.

If you were a group of Nazi or Fascist women, your task would be easy. It too is a controlled economy and can stand no criticism or opposition. The group that seizes power beats down every opposition and in the process millions lose their lives or go to concentration camps. The story of Hitler in Germany is illustrative. The frame of reference here is the omnipotent state. But we assembled here are neither Communist nor Fascists. We believe in Democracy. We believe in the Christian religion. Our frame of reference therefore is different.

Let us examine briefly our democracy as set forth in the Declaration of Independence for we must never forget that the foundation upon which our democracy is built and rests is religion. It is a religious concept and not a political concept according to Jefferson and his colleagues: human rights represent the Given.

It seems clear to me that Jefferson is saying that life, liberty, and the pursuit of happiness come from God, the Creator. It is not the function of the state to give life. God gives life. It is the function of the state to protect life. It is not the function of the state to give liberty. God gives liberty. It is the function of the state to protect liberty. It is not the function of the state to give one the right to pursue happiness. God gives him that right. It is the function of the state to protect an individual in the pursuit of happiness. The very fact that an individual is born into the world entitles him to the right to live, to be at liberty, and to employ means necessary to make one happy. These are the

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iven and the source of them is God, the reator. It is to secure these God-given hu-an rights that governments are instituted nong men. And when any form of govern-ent becomes destructive of these human ghts which God has given to every per-n, that government ought to be altered or mpletely abolished and a new government tablished. Human rights therefore are in-rent in our democracy, with God, the ather, the frame of reference.

There are certain cardinal principles that ach and every Christian accepts, certainly in neory. They are: God is the author of life nd by that token God is the Father of all nankind; all men are brothers; the life of ach and every individual is of intrinsic worth nd value; Jesus died for the redemption of ne entire human race. If the Christian ac-pts these principles the logic is terrifying. God is the Father of all mankind or he is ne Father of none. All men are brothers r no men are brothers. Christ died for all eoples or he died for none. The life of each nd every child is of intrinsic worth and alue or the life of no child is of intrinsic orth and value. Every man is endowed by is Creator with certain inalienable rights. ither all or none.

Within recent years even science has come o the support of the Christian religion in hree very important areas.

1. The Christian faith and science agree hat man has a common origin.

2. The Christian faith and science also gree that man is different from any other reature that inhabits the globe.

3. The Christian faith and science agree urther that all mankind is related, that all uman beings are of one blood. The struc ure of the body proves kinship.

Despite jim crow, segregation, and discrim-nation, which he meets almost incessantly, he Negro Christian does not have to hate white people. Even when he can pile up vidence to prove that efforts are being de iberately made to keep him a second class citizen, it is not foreordained of God that he has to nurture rancor in his heart and hate in his soul. It is within the Negro's power to overcome hate.

The white Christian does not have to be lieve the propaganda that in order for the white race to be prosperous, socially respecta-ble, economically secure, and politically free, the Negro must be kept down, denied hu-man rights, segregated, lynched, discrimin ated against in education, in industry, in politics, in government, and in life generally. He can find out the truth about the Negro.

A Christian in business does not have to cheat and steal. He does not have to exact unfair profit. He does not have to hoard his money when the cause of human rights could be advanced with his money. He does not have to discriminate against races in his em ployment. A politician running for office does not have to run for office on an anti-labor or anti-Negro platform.

In other words, the Christian is not a slave to his environment. It is one of the fundamental doctrines of the Christian religion that the Christian cannot only rise above his environment but he can transform his environment.

If it is the right of management to be guaranteed an annual wage or salary of five or six figures, it is certainly the right of labor to be guaranteed an annual wage and to be protected from inadequate pay, constant lay offs, and seasonal wages due to seasonal employment. The enjoyment of the basic human rights are all dependent upon adequate, satisfying, non-discriminatory work.

At the point of Christian worship and Christian fellowship, it is clear in my mind that the Christian's ultimate allegiance is not to the state nor to the mores but to God. Whatever the customs or practices in the secular community may be, if these practices deny the inherent worth and dignity of the human soul by denying normal, Christian fellowship on the basis of color, it is the Christian's responsibility to challenge that practice; especially in the House of God. And the Christian is responsible to God, the Father, to do what he can to break down these barriers.

Finally, a Christian may want to stop and count the consequences if he assumes any responsibility for furthering the cause of human rights. It may be a very unpopular thing to do.

In other words, one may want to know what might happen if one honestly strives to be Christian in this area. Frankly I do not know what would happen to the Christian. I believe in most instances nothing would happen to him. I believe in other instances one would lose his or her job. Some would be frowned upon socially. But I firmly believe that our greatest obstacle here is a lack of faith in God. If the Christian has faith and believes in the Lord God, he will act and leave the consequences to God.

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Plans For Merger

Leaders of more than 27,000,000 American Christians have announced plans for an historic convention when 21 Protestant and four Eastern Orthodox church bodies will merge their seven interdenominational service agencies into one instrument of co-operative effort — the National Council of the Churches of Christ in the U.S.A.

The convention, to be held in Cleveland, Ohio, Nov. 28th - Dec. 1st, church leaders said, will constitute the largest conclave of major Protestant and Eastern Orthodox denominations in this generation, exceeding the initial meeting of the World Council of Churches in Amsterdam in 1948.

Hundreds of official representatives — both clergy and laity — chosen by the co-operating churches, will be joined by an expected 5,000 visiting delegates from cities and towns throughout the country. Visiting delegates will be selected by participating denominations, and by state and local interdenominational committees.

The climax to the creation of the new body will be a nation-wide observance the Sunday following the convention, Dec. 3rd. Church members will participate, in their local parishes, in services of rededication, with worshipers giving thanks for the creation of the National Council as the latest symbol of the spiritual unity of Christians.

The forthcoming convention will be "one of the greatest milestones in Christian co-operation in America," stated Dr. Luther A. Weigle, formerly dean of the Yale Divinity School and chairman of the planning committee for the National Council. "The desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way for the reinforcing of each by the strength of all," he added.

The formation of the Council by American Protestantism was cited by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, as "a response of American Christians to the challenge of the godless forces that are threatening us today." Dr. Cavert, chairman of the convention committee, pointed out that the creation of the National Council will not mean a "union" of the churches, but co-operation "as a deliberate policy" in such areas of Christian service as social welfare, evangelism, religious education, education of youth in Christian living, friendship among races and peoples, and Christian missionary responsibility at home and abroad.

Dr. Cavert asserted that the average church member will be able to see the united activities of the churches in their wholeness. "The great handicap of the present arrangements has been that they make it difficult for anyone to be conscious of more than a part of the united program," he said, pointing out that "under the new arrangement the average church member will be able to see clearly that great progress has been made in bringing about a unity of spirit and of practical Christian effort."

The seven interdenominational agencies, now independent bodies, which will combine into a single instrument for service, are: The Federal Council of the Churches of Christ in America; Home Missions Council of North America; International Council of Religious Education; Missionary Education Movement of the U.S. and Canada; National Protestant Council on Higher Education; United Council of Church Women; and United Stewardship Council. The Foreign Missions Conference of North America is considering membership in the National Council and may become the eighth agency to join.

Dr. William Barrow Pugh of Philadelphia, stated clerk, General Assembly of the Presbyterian Church in the U.S.A., asked the denominational leaders to help acquaint the average church member with the meaning and purposes of the National Council. He stressed that the council, to become effective in advancing unity in Christian service, must be appreciated and understood by the local parishes.

Praising the establishment of a single interdenominational body, Dr. Ralph W. Sockman, minister, Christ (Methodist) Church, New York City, said: "The local church is the place where our programs of church organization meet their final test. The laity are deeply interested in all movements looking towards unity of church action. Realizing how close together in thought the members of the various denominations are, the layman sometimes feels that our churches are kept apart not so much by our heads as by our 'overheads.' I feel sure that our local church members will be thrilled by the plans for the National Council. My contacts with ministers throughout the country convinces me that this new program will be warmly welcomed."

Dr. Douglas Horton, minister, General Council of the Congregational Christian churches, outlined plans for the presentation of the National Council activities as national denominational gatherings in the months preceding the convention.

The 25 church bodies with a membership of 27,698,996, that will become members of the National Council are: The Methodist Church; United Lutheran Church; Presbyterian U.S.A.; Protestant Episcopal Church; Northern Baptist Convention; Disciples of Christ; Congregational Christian Church; Reformed Church in America; Presbyterian U.S.; Evangelical & Reformed Church; United Presbyterian Church; Church of the Brethren; Evangelical United Brethren; National Baptist Convention; Seventh Day Baptist Church; Moravian Church; Friends-Five Years Meeting; Friends - Philadelphia; Roumanian Orthodox Church; Ukranian Orthodox Church; Russian Orthodox Church; African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Colored Methodist Episcopal Church; Syrian Orthodox Church.

On A Wide Circuit

W. W. Reid

Calling All Methodist Youth

A poll of Methodism's older ministers and lay saints would show that many came to decisions of Christian service in the intimate fellowship of the old class meeting, the deep probing of a revival service, or in the approach made by some beloved adult. Perhaps some of this emotional appeal to youth was unwholesome and should have gone, but it has left a void in our church's methodology of enlisting youth, and gives rise to the cry that we are not "holding" this generation. (Did we ever hold more than a minority?) And it seems to have made more difficult Methodism's recruitment for her ministry.

We lack, in most local churches, a dramatic moment and impressive occasion to face youth with the call for personal surrender and dedication to Christ. The Episcopalians and Lutherans have it in the confirmation service. Many youths have found in confirmation and in the instruction that precedes it the call to examine their own lives, their own motives, and to make decisions that have given tone, and character and purpose to the remainder of their lives. Such a decision, made in public or in private is conversion — and healthy conversion. But unfortunately, to most of our church-going youth such high moments are seldom available.

So, thinking of this, I was deeply impressed the other day by an hour of decision and consecration conducted by Bishop Corson at the Sunday afternoon session of the Wyoming Annual Conference. It was after the solemn period of ordination of nine young men as deacons and elders of the church that the bishop-educator (whose career has largely been among youth) appealed for other

hong the young men present to search their arts, to listen for God's call, and to decide hether or not they, too, were required to each the gospel. About 20 answered by go- g to the altar. Then the call was made for hers to be Christian workers in other fields: en for those who would dedicate their lives Christian witness as laymen and laywomen their professions, businesses, trades. About 0 young people in all crowded up the aisles d dedicated themselves to Christ.

Here was no mass emotionalism, no hy eria, no driving, no appeal to fear or to ward. The bishop, in quiet and calm words, ked each to examine his or her own heart, d to listen for God's voice. In the years ead, the bishop will correspond with and lp these young people implement their de- sions. Of course, a few may fall by the ayside; but for the most of the 300 this as the day of conversion, of decision, the ay from which their Christian achievements ill be dated.

And to my eyes there came a vision of undreds of Wyoming Conference youth, not t this meeting, to whom such a day could so be life-remaking; the thousands more in ther conferences; the hundreds in every ethodist district. Is not this our new ap- roach to the leading of youth to Christian ecision — on every district, in every parish?

Denounce Flynn

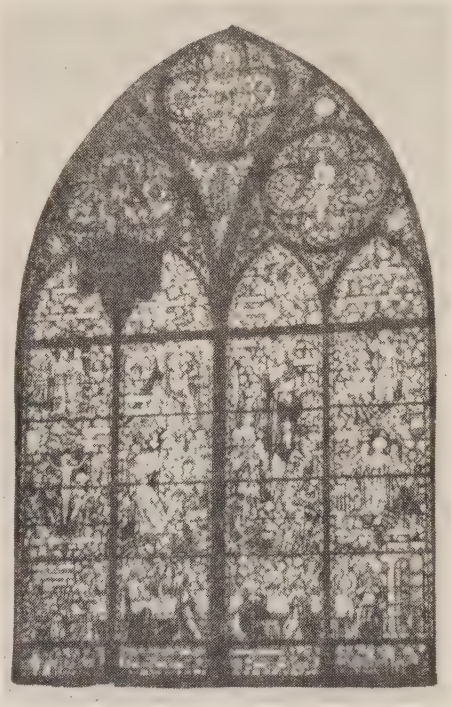
The board of directors of the Massachusetts Council of Churches, comprising 42 clergy- men and laymen representing 10 denomina- tions, issued a statement last week supporting he functions of the Federal Council of Churches and denounced the recent attacks y John T. Flynn in his book "The Road Ahead" as gross misrepresentations.

"We record our full confidence that the Federal Council functions with complete fi- delity to Christian ideals," the statement be gan. "We pledge our continuing support of its work. We express our conviction that, by providing the churches with a means of unified expression and action, it is perform- ing an indispensable task."

The Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, who made the announcement re- garding the board's action, said that the state- ment was an answer in particular to one of many misrepresentations in which Flynn charged: "And I know . . . and assert, that many of the men most powerful in direct- ing its affairs (the Federal Council) are using its machinery to promote the interests of a Socialist revolution in America."

Dr. Jennings pointed out that it was the opinion of the board that the Protestant churches in America are responsible for ap- plying Christian conscience and principles of social justice and human welfare, but in so doing ought not to be thereby identified with socialism or communism. "Indeed," he said, "the surest prevention against commu- nism is the application of constructive Chris- tian principles to measures for social improve- ment."

Charlton Memorial Window



The many New England friends of the Rev. Dr. John E. Charlton, who died on March 27, 1947, will be happy to know of the memorial window placed in the Morrow Memorial Methodist Church of Maplewood, N.J., in commemoration of his 19 year pas- torate there. A graduate of Wilbraham Academy and Boston University, his earlier years in the ministry were spent in Massachu- setts at Newton Highlands; Grace Church, Worcester; Wesley Church, Salem; and Union Church, Fall River. He was a frequent contributor to ZIONS HERALD and was the au thor of six books. His last pastorate was the Royal Ponciana Chapel at West Palm Beach, Florida.

The window, which was dedicated on Apr 23rd, is one of four large windows telling in symbolic pictures the story of the life of Jesus. The Charlton Window depicts the death and resurrection. Its theme is John 3:16 and each of the four lancets bears a section of the verse. The window was created by the Payne-Spiers Studios, Inc., of Pater- son, N.J., and is a masterpiece in the art of stained glass windows.

The tribute of the Morrow Memorial Church was in these words: "Thus in the window to be dedicated to Dr. John E. Charl- ton is taught the Gospel which he preached in the community of Maplewood for so many years."

Dr. Charlton is survived by his wife and three daughters. Mrs. Charlton lives at 187 Maplewood Ave., Maplewood, N.J.

Field Work At Drew

MADISON, N.J. — Dr. Arthur P. Whitney will direct a new program of supervised field work in Drew Theological Seminary begin- ning in September, President Fred G. Hollo- way of Drew University has announced.

Dr. Whitney has been an administrator and teacher at Drew for 11 years. He will con- tinue on the seminary faculty as associate professor of American Church History.

Under the new plan two units of field work will be required of all candidates for the bachelor of divinity degree. A unit is de- fined as part-time work for an academic year or full-time activity during a summer.

Service in student pastorates and assistant- ships, youth work, religious education, com- munity agencies, and teaching fellowships will be among the acceptable forms of field work. The program will be supported in part by Drew scholarship funds.

Mass. Senate Passes Bus Bill

BOSTON (RNS)—By a vote of 38 to 0, the Massachusetts Senate passed the Sears-Rugg bill guaranteeing continued bus transporta- tion for parochial school pupils.

The measure, previously passed by the House, aims to nullify a Protestant-sponsored initiative petition which seeks the repeal of a 1936 law allowing free bus transportation to parochial school students.

The bill went to Governor Dever who was expected to sign it.

Legislative action is also expected shortly on the initiative petition. Protestant clergy- men and laymen have filed over 20,000 signa- tures in support of the petition. If the legis- lature rejects it, sponsors may still place it on the 1950 ballot by filing 5,000 additional names.

However, legislative leaders have indicated they will approve the petition and thus keep it off the ballot. Although this action would mean the repeal of the 1936 law, continued bus transportation would be guaranteed by the enactment of the Sears-Rugg bill.

Methodist Chaplain At Annapolis

Chaplain Merle N. Young, Commander USN, will become the new chaplain of the U. S. Naval Academy at Annapolis, it was reported at the recent meeting of the Meth odist Commission on Chaplains. A member of the New Jersey Conference of The Meth odist Church, he succeeds Chaplain Roy Bish- op of the Virginia Conference.

Educated at John Fletcher College, Biblical Seminary, Drew Theological Seminary and Princeton Seminary, Chaplain Young's first pastoral appointment was Groveville, N.J. He was commissioned in October, 1940. His ser vice ribbons of the Asiatic-Pacific theatres carry seven battle stars. Chaplain Young's latest duty has been on the flat top USS Franklin Delano Roosevelt.

Church Membership At 81,497,698

NASHVILLE, Tenn. (RNS) — A total church membership in the United States of 81,497,698 is reported in the 1950 *Southern Baptist Handbook,* released here.

Porter Routh, editor of the *Handbook,* said this was a gain of 1.4 per cent over the figures reported last year.

Forty-eight Protestant groups, with a membership of more than 50,000 each, reported a total of 47,199,675 members, compared with 46,719,184 the previous year. The Roman Catholic Church reported 26,.18,343, compared with 26,0v5,697 the year before. Smaller denominations and the Jewish congregations make up the balance.

The *Handbook* noted that the largest Protestant denomination is The Methodist Church with a membership of 8,792,569. The Southern Baptist Convention comes next, with a membership of 6,761,265.

According to the Southern Baptist tabulation there were 283,150 congregations in 1949 as compared with 279,374 in 1948.

It was also disclosed that 27,944,454 pupils were enrolled in Sunday schools and parochial schools in 1949, as compared with 27,981,457 in 1948. Protestant Sunday schools showed a loss during the year of 37,003 members.

New England W.S.C.S.

The Tenth Annual Meeting of the Woman's Society of Christian Service of the New England Conference of The Methodist Church, Inc., will be held at the First Methodist Church, Melrose, Mass., on Friday, May 19th. The meeting will open at 10 a.m., with Mrs. Hiram B. Gibbs, presiding. Devotions will be in charge of Mrs. A. J. Strait. Greetings will be brought by Mrs. Ebert Holt of Malden, president of the Lynn District W.S.C.S., and Mrs. George Fletcher, president of the Melrose W.S.C.S.

A composite report will be given by the conference secretary, Mrs. Edward Bollinger. A treasurer's statement will be made by Mrs. Oren M. Moulton. Mrs. Hiram B. Gibbs, Mrs. F. Nelson Bridgham and Mrs. Warren O. Grant, delegates to the assembly of the Woman's Society of Christian Service held in Cleveland, Ohio, will give some of the highlights of this meeting. Plans for Rolling Ridge Open House for the women of the W.S.C.S. to be held June 1st will be discussed by Mrs. William B. Pollock and Mrs. Francis C. Wilson, secretary of Missionary Education will give the details for the Fall Institute.

Luncheon will be served at 12:30, price 99 cents. Reservations should be sent to Mrs. Moreton Bean, 330 Grove Street, Melrose, Mass., by May 15th. Money to accompany reservations.

The afternoon meeting will convene at 1:45 p.m., with Mrs. F. Nelson Bridgham, presiding. The Rev. Lemuel K. Lord will lead devotions. The offering will be in charge of Mrs. William S. Mitchell.

The address will be given by Mrs. Clifford A. Bender of Leonia, New Jersey. Mrs. Bender is the official observer for the Woman's Division of Christian Service to the U.N. and also is secretary of Christian Social Relations and Local Church Activities for the Northeastern Jurisdiction W.S.C.S. Mrs. Bender formerly lived in Sweden and taught international relations there. Her subject will be "Christians and Human Rights."

The organist for the day will be Mrs. Lemuel K. Lord and the soloist Mrs. Harry Belmont Hill.

It is hoped that each church throughout the conference will send a large delegation to this meeting.

Methodist Korean Soprano

The first Korean singer to appear in recital in New York, Miss Cha Kyung Kim, soprano from Seoul, made her debut there at Carnegie Recital Hall on Friday, May 5th. A member of the music faculty of Ewha Woman's University, she is now studying at the Julliard School of Music.

The recital was sponsored by the Korean Student's Association of Eastern North America, Korean Association of New York, and the Woman's Society of Christian Service of the Korean Methodist Church in New York City.

Miss Kim is the daughter of a Methodist minister and attended a Methodist high school in Wonsan. She is a graduate of Ewha Woman's College. A noted opera singer in her native land, she plays the piano and several native Korean instruments. In private life, Miss Kim is the wife of Mr. Hyung Koo Sim, dean of fine arts at Ewha University. Mr. Sim is studying at Columbia University. The couple, who began their study in America two years ago, will travel in Europe this summer before joining their two children in Korea.

The Homemaker's Corner

Mrs. Harry A. Burnham

When It's Appleblossom Time

In "The Book of Stillmeadow" by Gladys Taber I came across a hint which reminded me of old parlor stoves with their ornate tops. Mrs. Taber says that the top of such a stove, turned upside-down in the summer, makes a good container for flowering shrubs. In apple-blossom time she fills hers with branches of these lovely blossoms making the whole house fragrant with their perfume.

Why not put a pot of ivy or some twining plant in a pot in the top of such a stove and make a spot of beauty out of the old stove?

In May the most appropriate of all flowers are, of course, apple blossoms. It was in May 1924 that W. A. Ryan of Winchester, Virginia, conceived the idea of holding an apple blossom festival. These festivals have grown more elaborate each year, until they now attract people from every part of the United States and even from other countries.

It is natural when thinking of apple blossoms to pay tribute to a legendary, but not mythical character: "Johnny Appleseed."

John Chapman belongs to history. He was a man with missionary zeal, who traveled by foot through our middle western states, some say entirely across the country, distributing religious tracts and planting apple seeds which he had collected from the waste of cider mills.

Up and down the countryside he went looking for vacant fields and pastures where he could start an orchard; then the following year returning to cultivate the potential orchards.

Odds and ends of stories have sprung up around this man who loved all living things and would not have a camp fire because mosquitoes might get burned in the flames.

It is said that apple-blossoms reached down and tapped at the window of the New England house where he was born, and that he died lying under one of his trees far away from New England.

It is a fascinating story; that of Johnny Applessed, as told in a booklet published by The Swedenborgian Press, Paterson, New Jersey. It is called "A Voice in the Wilderness."

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.

As I sit here in my study I can see the golden forsythia like a marching army of golden troops in battle array surrounding my home; two armies of it putting a pincers movement on me; and I am ready to surrender to this golden beauty. Off to the left I see the newly green maple trees leaping into lace-like life. Farther beyond that I see a perfect mass of lilac forming, and I re-

ember that Walt Whitman poem which was ad by Charles Laughton on the radio me-orial service for President Roosevelt; "When lacs Last in the Dooryard Bloomed." And y heart is hushed in reverence. That poem ll forever be remembered not only as a em written by Whitman when Lincoln ed, but quoted by Laughton when Roose-lt died.

And, as I sit here in the flush, colorful, ddenly aware that I must take full advan-ge of the great drama of Spring. I am not e of the great drama of Spring. I am not ing to get caught off-base when Spring d Summer come; the awakening and the uition of earth, Springtime and harvest, the eat out-of-doors months.

I am resolved to let myself go; to *give,* as e youth of this generation puts it in their vn unique and meaningful vocabulary. I m going to *give* this Spring and this Sum-er; I am going to get a kick out of every af, and flower and bud. I am going to an down or reach up to smell every lilac d, every clustering apple blossom, every red se hot in the morning sun.

The Parson Looks At Labor

Clair M. Cook

Want to Buy a Laundry?

Traditionally, laundry workers have been mong the lowest-paid of any industry; and, ith so many laundries employing relatively w people as compared to large industrial lants, organization has been slow. One of e most cherished beliefs of laundry operat-rs — often accepted unquestioningly by the orkers themselves — has been that higher ages would make their business impossible nancially.

The Laundry Workers International Union, n A.F. of L. affiliate, has been out to break own this concept. It has found the going retty difficult in many places, including its wn headquarters city of Indianapolis. Up o a year ago the fact that laundries there ere not organized was an acute embarrass ment; but it was not from lack of effort. Ten major campaigns over several years had esulted in ten strikes and repeated defeat The employers' association just didn't want ny union operating in their plants.

But the union was determined to have at least one plant staffed by union members, even if they had to buy a laundry themselves. They had done that in Spokane in 1941, sell-ing the business to private operators after getting the city's laundry workers 100 per cent organized. So they paid $116,000 on Oct. 15, 1948 for the Paul H. Kress laundry — one of the city's oldest, which was on the block in a receiver's sale. They hired an ex-perienced laundry plant manager, who made some extensive changes for greater efficiency, such as installing a dry-cleaning department, new pressing machines, and combining three wash-rooms into one. Naturally, all em-ployees are union laundry workers, receiving union pay. And the plant is not running in the red, but is a sound business organization.

What happened to the organization drive? It took only seven months after the purchase — until last May — to change the entire com-plexion of the situation and sign a blanket agreement with the Indianapolis Cleansers' and Launderers' Club. The strategy worked, just as it had in Spokane.

The union-owned laundry is now serving another organizational purpose. Decatur, Illinois, has proved another tough nut to crack. So a few weeks ago, the union opened a cash-and-carry branch service there. Laundry is hauled from the Illinois city to Indianapolis and returned daily. The first week's busi-ness amounted to $600, the second to nearly $3,000, and the volume is mounting. Now the union has started to build its own plant in Boise, Idaho.

But the union doesn't intend to stay in the laundry business as an owner, even though it is making money. The Indianapolis busi-ness is up for sale, "although the investment has been justified from every standpoint," says the International president, Sam J. By-ers. Why? "Because the Laundry Workers' International Union does not want to stay in the laundry business. We believe in free enterprise."

Minister Heads Civil Rights Group

St. Paul, Minn. (RNS) — The Rev. Roy Burt, Willmar, Minn., Methodist pastor, has been named temporary chairman of a new state-wide Minnesota committee on civil and human rights.

A group of 100 persons had been invited by Governor Luther W. Youngdahl to help set up the organization.

The committee, organized by congressional districts, will work for passage of fair em-ployment practices legislation.

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Religious Radio Workshop

The Protestant Radio Commission has an-nounced plans for its fifth annual summer Workshop in Religious Radio to be held this year at Temple University in Philadelphia, August 6th to 31st.

As in past years, workshop attenders will improve their effectiveness as religious broad-casters by actually creating programs and working out goals and policies applicable to the local situation under the direction of out-standing experts in both commercial and public service broadcasting.

Leaders of this year's workshop will include Everett Parker, director of the Protestant Radio Commission; Albert Crews, formerly NBC Central Division production director and for two years director of Japanese radio programming under General Douglas Mac-Arthur; Miss Ola Hiller, director of radio for Pontiac, Michigan, Public Schools; Ar-mand Hunter, Temple University; Harold J. Quigley, director of special events of the Prot-estant Radio Commission; Dr. Clayton T. Griswold, executive director, Department of Radio and Television for the Presbyterian Church, U.S.A.; Charles Schmitz, chairman of the radio committee of the Northern Bap-tist Convention; Dr. Ross Snyder, Federated Theological Faculty of the University of Chi-cago; Rudolph Bretz, television consultant for the Protestant Radio Commission; Dr. George William Smith, professor of speech, McCormick Theological Seminary.

Attendance at the workshop is open to both lay and professional religious leaders. Tui-tion for the four-week session is $60. Many denominations are making scholarships avail-able to qualified applicants. Further informa-tion may be obtained from the Protestant Radio Commission, 297 Fourth Avenue, New York 10, N.Y.

THE HERO IN THY SOUL

Ralph F. Lowe

Why liest thou in dust, O my soul?
What devil's at thy throat and hath thee prone?
Why dost thou weakly whimper, barely moan?
Hast thou forgotten yonder shining goal,
Thy name to write upon the heavenly scroll?
Art thou mere straw, a feather to be blown,
Mere flesh to crush, just breath enough to groan?
Art thou in truth a man and not a mole?
O, hero in thy soul, arouse, awake!
The foes that crash against thy soul repel,
Strike down and turn defeat to smashing rout!
The cords and fetters round thee snap and break,
And drive the imps of darkness back to hell!
'Tis faith that lifts the soul and conquers doubt.

PERSONS

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of May.

May 15 — The Rev. Arthur B. Clark, Federated Church, Franklin.

May 16 — The Rev. Egbert C. McLeod, Union Methodist Church, Roxbury.

May 17 — The Rev. Charles H. Monbleau, Universalist Church, Malden.

May 18 — The Rev. Robert W. Carlson, First Church of the Nazarene, Lynn.

May 19 — The Rev. Ernest D. Thompson, St. Peter's Episcopal Church, Cambridge.

May 22 — The Rev. Kenneth Roadarmel, ex. sec'y, New York State Baptist Convention.

May 23 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

May 24 — The Rev. Nicholas Titus, Eastwood Baptist Church, Syracuse, New York.

May 25 — R. Lee Howe, Jr., First Baptist Church, Webster, New York.

May 28 — R. Lee Howe, Jr., First Baptist Church, Webster, New York.

May 29 — The Rev. Edwin S. Dahl, Mt. Bellingham Methodist Church, Chelsea.

May 30 — The Rev. Kenneth J. Mitchell, of Boston.

May 31 — Arlington W. Crossman, director of Morgan Memorial Fresh Air Camps; Production Manager of Goodwill Industries.

The Rev. Dr. Harold A. Bosley, dean of Duke University Divinity School, was named by the Council of Bishops to succeed the late Rev. Dr. Ernest Fremont Tittle as a member of the World Peace Commission of The Methodist Church.

Leaving Boston aboard a TWA trans-Atlantic plane on April 29th from Logan Airport, East Boston, President Daniel L. Marsh of Boston University flew to Israel where he delivered a 25th anniversary address in celebration of the founding of the Hebrew University of Jerusalem. This is Dr. Marsh's second trip to Jerusalem. He expects to return to Boston on May 12th.

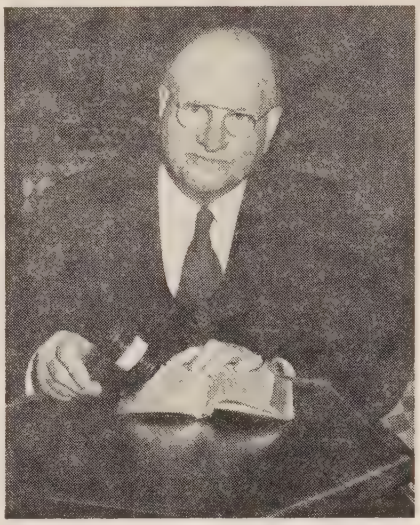
The Rev. Dr. and Mrs. Julian Rea of Kambini Training School, Inhambane, Portuguese East Africa, have announced the engagement of their daughter, Esther S. Rea of Boston, to the Rev. Ralph C. Bailey, a student at Boston University School of Theology. Mr. Bailey's home is in Westfield, N.J.

The Rev. Dr. Hollis W. Huston, member of the North Carolina Conference, is instructor in religion at Amherst College, Amherst, Mass., this year. Dr. Huston is a graduate of Willamette University, Salem, Ore., and Duke University Divinity School, Durham, North Carolina.

The Rev. and Mrs. Joseph M. Shepler of Townsend, Mass., will celebrate their 50th wedding anniversary on May 30th. Mr. Shepler is a retired member of the New England Conference.

The Rev. and Mrs. Jackson Burns of Cambridge, Mass., announce the birth of a son, Stephen Wesley Burns on April 12th. Mr. Burns is the minister of Harvard-Epworth Methodist Church in Cambridge, Mass.

Bishop Magee Takes Over



Methodist Information

Bishop J. Ralph Magee, resident in the Chicago Area of The Methodist Church, new president of the Methodist Council of Bishops, takes the gavel at the closing session of the Cleveland annual meeting of the council. Bishop Magee was elected to succeed Bishop Ivan Lee Holt of St. Louis.

The W.S.C.S. of the New England Conference will hold their Institute of Missions and Service at Rolling Ridge Conference Center North Andover, Mass., from Sept. 12th to the 14th.

The Rev. T. Ross Hicks, minister of First Methodist Church, Northampton, Mass., has been ordered by his physician to rest for a month. Springfield District Superintendent Maurice L. Bullock is preaching for Dr. Hicks.

The Rev. and Mrs. Donald D. Douglass of Lowell, Mass., announce the birth of a son, Keith Arthur, on April 27th. Mr. Douglass is minister of the Centralville Methodist Church in Lowell.

Mrs. Eben Bearce, Mrs. Louis Call, Mrs. Edgar Davis, Mrs. Floyd Litchfield and Mrs. Leopold M. Hays, of the Harbor Methodist Church in Scituate, Mass., represented that church at the 10th annual meeting of the New England Southern Conference W.S.C.S. in Brockton, Mass., on April 27th. Mrs. Hays, wife of the pastor of the church, is serving her second year as secretary of youth for the Providence District W.S.C.S.

The Rev. and Mrs. A. W. Welch of Chester, Mass., announce the birth of a son, John Hamilton, on March 21st.

GEORGETOWN, Texas — Dr. William Finch was elected president of Southwestern University at the annual meeting of the board of trustees, April 14th. He was administrative assistant at the university for three years until the death of President J. N. R. Score last September, when he was elected acting president. The 40-year-old educator was reared in Virginia, attended Hampden Sydney College, the Biblical Seminary in New York, Union Theological Seminary, and received his Ph.D. degree from Drew University. He continued graduate study at Oxford and the University of Zurich. The board reported the launching of a $5,000,000 campaign for the university and announced a gift from faculty, staff, and trustees of three chancel windows to be placed as a memorial to the late President Score in the Lois Perkins Chapel, now under construction. Announcement was made also of an endowed scholarship for the training of Christian workers, made possible by the late Mrs. Lola M. Hutchins.

At Rolling Ridge

Schedule of the New England Conference summer institutes and camps for youth to be held at Rolling Ridge, North Andover, Mass., is printed below.

Registration for each institute or camp is to be made with Miss Edith M. Jordan, 28 Salem St., Wakefield, Mass., for the week which the delegate wishes to attend. Registration should be sent with application and should be made out to Rolling Ridge Institute. This educational program is under the direction of the New England Conference Board of Education, of which the Rev. Leslie H. Johnson is president and Miss Jordan executive secretary.

Young People's Institute, ages 18 to 2[illegible] June 18th to 24th — Glenn D. Glazier, dean.

Senior Youth Institute, ages 15 to 23, June 25th to July 1st — Emerson W. Smith, dean. July 16th to 22nd — Wilbur C. Ziegler, dean. July 30th to Aug. 5th — Ernest R. Case, dean. Aug. 20th to 26th — James R. Duncan, dean.

Conference Youth Assembly, for delegates from each local M.Y.F., July 2nd to 8th — Miller C. Lovett, dean.

Intermediate Camps, ages 12 to 14, July 9th to 15th — Arthur Newcomb, Jr., dean. July 23rd to 29th, F. Oliver Drake, dean. Aug. 13th to 19th, Gilbert Y. Taverner, dean.

Young Adult Conference, ages 23 to 3[illegible] Labor Day week end, Sept. 1st to 4th — John Ambler, council president and John F. Collier, conference director.

Older Adult Conference, Aug. 27th to 31st — Lemuel K. Lord, Director.

The Rev. Herbert F. Quimby of Jamaica in, Mass., retired member of the New mpshire Conference, is a patient at the w England Deaconess Hospital.

Bishop and Mrs. Herbert Welch, of New rk City, will spend the months of June d July in California, where they will be ests of their daughter, Mrs. Anthony F. nks, P.O. Box 1533, Carmel, Cal. While re they will celebrate their 60th wedding niversary on June 3rd. They left New rk City on May 9th, and en route to Car- l will visit other relatives in Tucson, Ari- na, and in Los Angeles.

lvah G. Sleeper

Alvah G. Sleeper of 174 Morrison Ave., merville, Mass., passed away at his home April 30th after a long illness. Mr. Sleep- was a nephew of Jacob Sleeper, one of the nders of Boston University. Born in anklin, N. H., he was a graduate of lton Academy and Dartmouth College ass of 1899, and held a master's degree m Harvard College. He was an honor aduate of the Boston University Law School d admitted to the Suffolk Bar in 1903. He as a prominent State Street lawyer engaged corporation trusts and trial practice. He as a highly trained organist, having studied der the organist at Westminster Abbey, ngland, and served several Boston churches organist and at the time of his retirement o years ago had served for 12 years as ganist of Copley Methodist Church. He as actively identified with Masonic circles ing a Past Master of Somerville Lodge, Past igh Priest of Mount Vernon Chapter and a ember of DeMolay Commandry.

Mr. Sleeper served as organist and choir di- ctor of the Old Bromfield Street Church in oston for 12 years and was church treasurer r eight years. He was one of the original ustees of the Jackson-Binney Fund, in con ection with the Methodist Religious Society Boston.

Funeral services were held on May 3rd at e A. E. Long Chapel in North Cambridge, ass., under the direction of the Rev. Dr. eorge E. Heath.

ire At Southwestern College

Early Sunday morning, April 16, a $350, 00 fire destroyed historic Richardson Hall on e Southwestern College campus. Class oms, offices and auditorium contained in e building were completely gutted by flames Nineteen typewriters, a few pieces of furni ure, sewing machines and office equipment ere saved. Faculty members lost personal elongings, notes and work research which re irreplaceable. Some valuable records were aved because they were kept in a vault. Less mportant ones stored in metal cabinets were uined or destroyed. The organ and 45 Ger nan microscopes were destroyed, along with 150 modern paintings received the day before the fire.

The fire left the college with only one classroom building, the music hall, where some of the classes will continue — although not "as usual." Other classes will be held in the Student Union, library and gym as well as in the living rooms of the dormitories and in space made available at Grace Methodist Church. Summer school will be held accord ing to plan.

"We'll rebuild a greater Southwestern," de clared President Alvin W. Murray, just in augurated a month ago, as he surveyed the smouldering ruins. He foresees a modern campus better than had been anticipated. Campaigns for funds for two buildings are nearing completion, the new science building and a new library.

Many offers of assistance have been received from trustees, church and school officials and friends of the college.

Urges Educators Act As Bridge

New York (RNS) — One of the roles of the religious educator should be to help bridge the gap between those who place their faith in science and those who place it in God.

This view was expressed here by Dr. Harrison S. Elliott, a professor at Union Theological Seminary, during a testimonial din ner given in his honor by 250 former students, friends and faculty members of Union and Columbia University.

The dinner was held in anticipation of Dr. Elliott's retirement in June as professor of practical theology and head of the depart ment of religious education and psychology for the past 25 years.

Dr. Elliott has, for 45 years, been active as a leader in the YMCA, The Methodist Church, the Religious Education Association, and the Protestant Council of the City of New York.

Stassen To Address Baptists

The Honorable Harold E. Stassen, president of the University of Pennsylvania, will give the keynote address on Tuesday evening, May 23rd, to Northern Baptists at their annual convention in Boston, it was announced by Dr. Eugene Austin, chairman of the program committee. The Northern Baptist Convention, representing 33 state areas and 7000 churches, will hold its convention in Boston from May 22nd to the 26th.

While Governor of Minnesota in 1941, Mr. Stassen was elected to the vice-presidency of the Northern Baptist Convention. He has always been an active churchman. This is possible because as he says, "At the beginning of each year I budget my time and ap propriate a considerable block of it to re ligious activities."

"One of the functions of the church," Mr. Stassen says, "is to develop public opinion

EVENTS

and to point out worthy objectives, though it must not meddle in partisan politics." His special Christian interest in earlier years was the Baptist Young People's Union of America. "Church people," he says, "must not lose sight of the values of youth gatherings as a means of formulating ideals and standards that will endure for life."

"Due to his leadership, it is only fitting," said Mrs. Howard G. Colwell, president of the convention, "that he be the keynote speaker on the evening which will climax a successful stewardship drive by Northern Baptists."

Educational Changes

Dr. John O. Gross, of Nashville, Tenn., executive secretary of the Division of Educational Institutions of the Board of Education of The Methodist Church, announced yesterday the election of four new staff members of the Division. Two are to fill newly created positions and two are to fill vacancies.

Dr. Stanley H. Martin, University Chaplain at Boston University was elected secretary of the newly created Department of Personnel and Scholarships.

Dr. Robert C. Hatch, a faculty member at Alabama State Teachers College in Mont gomery, Ala., was elected secretary of the Department of Higher Education for Negroes, succeeding Dr. M. S. Davage, of Nash ville, who is retiring.

Dr. Lem Stokes, pastor of Saint John Meth odist Church in Rock Hill, S.C., was elected secretary in charge of Religion on Methodist College Campuses in the Department of Col lege and University Religious Life, the second newly created position.

Dr. Roger E. Ortmayer, visiting professor of religion and philosophy at Mt. Union Col lege in Alliance, Ohio, was elected editorial secretary in the Department of College and University Religious Life and Editor of the Department's magazine for students, *motive*. He succeeds Harold Ehrensperger, *motive* founder, who has gone to India for special ized missionary work.

Aldersgate Sunday

A new date to observe should be underscored on the calendars of the church year by all good Methodists. It is the Sunday prior to May 24th.

The Council of Bishops at their recent Cleveland meeting officially designated this as Aldersgate Sunday. "Its observance is to stimulate interest in Methodist history and to stress the place of personal experience in Christian life," Bishop Ivan Lee Holt of St. Louis, then president of the council, stated.

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Springfield Meetings

The Springfield District Conference and District Fellowship met in the newly remodeled church at Wilbraham, Mass. on Apr. 25th. This Federated Church, Methodist and Congregational, has just completed a new church-school building and offices and completely remodeled the entire building. Wilbraham is an historic spot for New England Methodism. Bishop Asbury held the first session of the New England Conference in the little white meeting-house which still stands near the Academy on Main St. This building has been used as a residence since about 1840, but still carries the lovely lines of the old colonial church-house. Also in Wilbraham is the academy which up until recent years was a Methodist school and closely allied with Wesleyan College in spirit.

Approximately 90 attended the conference from all over the Springfield District, and at the banquet for the District Fellowship in the evening there were 130 guests. Twenty-seven churches were represented at the meeting. After a time of group singing led by the Rev. Glenn Glazier, the group listened to an address by Dr. Malcolm Mathieson of the Congregational Church in West Springfield on the subject, "My Visit to the Pope."

Mr. Kenneth Eaton of South Hadley Falls has been president of the fellowship this past year. New officers for the coming year are as follows:

President, the Rev. Roger Garland, Chicopee Falls; Vice-President, Mr. Robert Lambert, Springfield, St. James Church; Secretary, Mrs. Donald E. Smith, Wilbraham, the United Church; Treasurer, the Rev. Alfred L. O'Brien, Monson. Executive Committee: the Rev. Dan Thurston, Mr. Dwight Eaton, and Mrs. F. Nelson Bridgham.

The conference and fellowship followed a meeting of the Springfield Clerics Club which was held at St. James Methodist Church in Springfield and at which the Rev. Ralph Crandall read a paper on "Making Stewardship Real." The pastor of the Wilbraham United Church is Donald E. Smith, a member of the New England Conference.

World Problems With Faith

Arthur West

While America was trying to hide its face from the horrors of the hydrogen bomb, a group of Methodist ministers was facing world problems realistically at a seminar in the nation's capital April 18-20. That humanity still has a chance of surviving the atomic age was hinted in the theme — "21st Century Living."

The 65 pastors had come to Washington at the invitation of Methodism's Commission on Ministerial Training to attend the six[illegible] annual graduate seminar, which the com[illegible]sion sponsored in co-operation with T[illegible] American University. They came from [illegible] states and 56 annual conferences.

In three days of swiftly-moving schedul[illegible] students heard 26 addresses, met most of t[illegible] ambassadors from the newer nations, fir[illegible] questions freely at discussion leaders, and s[illegible] in on sessions of Congress. With almo[illegible] breath-taking speed the scene shifted fro[illegible] hotel dining rooms to State Department ar[illegible] from foreign embassy to the Library of Co[illegible]gress — and always there were speeches.

Speakers included government officials, ar[illegible]bassadors, elected representatives, journalis[illegible] and scientists. Most of the addresses we[illegible] "off the record."

The drive of the crowded day was pleasan[illegible]ly interrupted by a buffet supper and ev[illegible]ning of fellowship in the home of Preside[illegible] Paul F. Douglass on The American Unive[illegible]sity campus. He shared honors of presidin[illegible] over seminar sessions with Dr. J. Richar[illegible] Spann of Nashville, Tenn., educational [illegible]rector of the commission.

Because of the abundance of material pr[illegible]sented and the off-the-record character [illegible] much of it, one has difficulty reporting t[illegible] conference adequately. One speech, for e[illegible]ample — and it was not the longest — co[illegible]tained 28 typewritten pages.

At the risk of over-simplifying a very co[illegible]plex picture, an observer would say that st[illegible]dents at the seminar come away with [illegible] least three definite impressions:

1. *A very distressing first-hand view [illegible] the fog of fear which hangs over Washin[illegible]ton.* It's part of the same fog which hang[illegible] over their own home communities, but [illegible] seemed a bit thicker along the Potomac. Fe[illegible] of atomic war. Fear of communism. Fe[illegible] of losing the cold war. Fear of spies in plac[illegible] of trust. Fear of an unbalanced budget. Fe[illegible] in general.

2. *A reassuring feeling because of the o[illegible]vious sincerity and ability of many men i[illegible] places of responsibility.* Some speake[illegible] grounded their talks on a Biblical basis [illegible] held the problems they discussed up unde[illegible] the light of the gospel. With all the fire [illegible] flaming evangelists, several lecturers espouse[illegible] the cause of a spiritual approach to th[illegible] world's problems rather than simply a politi[illegible]al or opportunistic approach.

"We must get a moral drive in our fo[illegible]eign relations," was the way it was phrase[illegible] by Col. Emery Woodall, former director [illegible] the department of justice of the military go[illegible]ernment of Korea. Others, like Donald [illegible] Stone, director of the Economic Co-operatio[illegible] Administration, spoke in similar vein.

3. *A new appreciation of the importanc[illegible] of the Christian witness in the world tod[illegible] and tomorrow.*

"I do not see anything in democratic so[illegible]ciety apart from the dynamism of religiou[illegible] faith that will save the day." Dr. Ernest S[illegible]

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iffith, director of the Legislative Reference vice of the Library of Congress, declared. "This is a time when great spiritual force is eded to give life meaning," Dr. Thorsten Kalijarvi of the Committee on Foreign Re-ions of the Senate, told the group. Speak-g as a political scientist, he concluded a tical analysis of the United States' new sition in world affairs with a plea for spir-al rebirth as the greatest need of western ilization. Several speakers voiced similar ntiments, and they spoke with such feeling at one was sure they were not just tailor-g their talks to suit the clergy.

Attending the seminar from the Boston rea were the Rev. C. D. Wentworth, Au-sta, Me., District Superintendent and the v. Emerson W. Smith, minister of Broad-ay Methodist Church, Lynn, Mass.

ishops Meet In Cleveland

CLEVELAND, Ohio—Clevelanders turned out o great crowds to welcome 50 bishops of he Methodist Church who came to their y for the annual meeting of their Council, pril 17th to 20th.

On the eve of their four-day session they cked cathedral-like Epworth-Euclid Church an ecumenical service where Bishop Ivan ee Holt, president of the Council of Bishops, as the preacher. The Rev. Dr. Oscar Thomas lson and several bishops conducted the wor-hip. The DePauw University choir sang.

ishop Baker Makes Church Relevant

The next evening a banquet was given by ne Methodists of the host city. The gov-rnor of the state, the mayor, a spokesman or the city's women, Ohio's bishop, Cleve-nd's district superintendent, all warmly reeted the visiting bishops and their wives.

The address at the banquet was given by ishop James C. Baker of Los Angeles, im-ediate past-president of the council. His ubject was "The Church Must Be Relevant 1950." In it he attacked the widespread fforts at thought control.

"There is a strange perfectionism across the hurch that assumes that there is nothing to riticize in our social and economic life and hat anyone who seeks to bring it to the udgment bar of Christ is doing something ubversive," Bishop Baker said. "The church annot take its guidance from contemporary ociety or speak the words asked out of the ontemporary social environment. It must epeat the words of the first century church. We must obey God rather than man."

New President Is Bishop Magee

Bishop J. Ralph Magee, resident in the Chicago Area was elected president for 1950-51, succeeding Bishop Ivan Lee Holt of St. Louis. Bishop Arthur J. Moore of Atlanta is ice-president and Bishop G. Bromley Ox-nam of New York, secretary. These three fficers, together with Bishop William C. Mar-tin of Dallas and Bishop Edward W. Kelly of St. Louis, compose the executive commit-tee.

A World-Wide Church

Reports from four bishops who have been on missions to other continents on behalf of the council were heard, as well as personal messages direct from the field from several Central Conference bishops.

Bishop Arthur J. Moore told of conditions in Malaya and his presidency over the new Southeastern Asia Central Conference at which Dr. Raymond L. Archer was elected and consecrated bishop.

Bishop Fred P. Corson and Bishop Marshall R. Reed described South American visitations. Bishop Corson was fraternal messenger to the General Conference of The Methodist Church of Brazil. He reported that Brazil holds the record for growth for all branches of Methodism. During the past quadrennium, he said, membership has increased 19 per cent and Sunday school enrollment 29 per cent.

Bishop Paul E. Martin's mission had been to India. During the rioting of 1947 and the stress of the new political reorganization, he said that Christianity, occupying a neutral position between Moslem and Hindu, found wide opportunity to minister to suffering and, in consequence, gained in prestige by both parties to the controversy.

Bishop Sante Uberto Barbieri of Buenos Aires, Bishop Jose L. Valencia of Manila, Bishop Raymond L. Archer now of Singapore were introduced as bishops for the first time to the council.

Some Interesting Assignments

Bishop Paul B. Kern of Nashville was elected to prepare and deliver the Episcopal Address at the 1952 General Conference in San Francisco.

Bishop W. Angie Smith will be the fraternal messenger of the parent church to the General Conference of the independent Methodist Church of Mexico meeting in the city of Torreone, Sept. 21st.

Bishop Roy H. Short will carry greetings of his colleagues to the General Conference of the Colored Methodist Episcopal Church in May.

Bishop Arthur J. Moore, upon a request from abroad, was elected advisor to the Korean Methodist Church, an autonomous body.

Bishop Fred P. Corson, on request of the Western Jurisdiction was authorized to preside at the coming Alaska Mission Conference.

"Saints, Who from Their Labors Rest"

Two retired bishops and two wives of bishops were commemorated in a beautiful service conducted by Bishop Richard C. Raines. They were Bishop Edwin Holt Hughes (died Feb. 12, 1950), Bishop John Calvin Broomfield (died Jan. 9, 1950), Mrs. Isaiah B. Scott (Jan. 25, 1950), and Mrs. John M. Springer (Aug. 23, 1949). Tributes were paid respectively, by Bishops McConnell, Straughn, Jones and Ledden.

Surely no one will find anything difficult or radical in the notion that God can and does manifest Himself variously.

* * * *

"Our Faith in the Holy Spirit"

The Advance for Christ and His Church

Methodist Youth

NASHVILLE, Tenn. — Jameson Jones, of Nashville, Tenn., president of the National Conference of Methodist Youth, has been appointed director of the fifth National Convocation of Methodist Youth, which 5,000 youth and students of The Methodist Church are expected to attend at Purdue University, Lafayette, Ind., August 27th to 31st, 1951.

Jones is a senior in Vanderbilt University in Nashville, Tenn., and the son of Mrs. and Mrs. S. J. Jones of Lexington, Ky.

For 14 months beginning July 1st, Jones will work full-time in Nashville headquarters directing the convocation program, promotion and follow-up. He will continue to serve as president of the National Conference which democratically represents almost 2,000,000 Methodist young people.

Staff members of many boards and agencies of the church are helping sponsor the big meeting. Committees have been at work with its planning for some time.

Jones has served two years as managing editor of *Power* — book of daily devotions for youth used by more than 100,000 young people of 40 denominations, and *Concern* — bi-weekly newspaper for Methodist youth. A new managing editor for these publications will succeed him in June.

Fifty Per Cent Rural

NASHVILLE, Tennessee — Fifty per cent of the children under 12 years of age live in the rural areas of our country. Methodism has a large rural membership. For this reason — and others — leaders responsible for the Christian education of primary children will be interested in a new book for additional sessions in missionary education for this age. "Everywhere Churches in Our Country" (described as a unit of work for primary children in additional sessions for missionary education), by Mamie D. Ledbetter, was published by The Methodist Publishing House for the Editorial Division of the General Board of Education of The Methodist Church. It contains 64 pages, and sells for 50 cents per copy.

Something Of My Faith After 58 Years

Roger E. Thompson

We humans, wondrously endowed but finite, seem never likely to know clearly here in time just what we mean when we speak of limitless space or of time without beginning or ending, eternity. As we arrive at self-consciousness, capable of saying "I am," we begin to discover an environment without dimensions. Gradually we discover our capacity for developing personality and our responsibility in the process of acquiring the powers of reason, memory and moral judgment; we recognize our power to say "Yes" to ways that we chose and "No" to ways that we reject. Such intellectual being cannot be accounted for by "fortuitous concourse of atoms," chance combinations of atoms or primordial star-dust. For my thinking, a personality like that of Jesus of Nazareth, Exemplar of our race, cannot have evolved without an Evolver, a supreme intelligence, who has been the loving Father of my experience for these many years. This leads me to add to the endowments of human personality the capacity for reverent, obedient, loving fellowship with his supreme Intelligence.

Along the centuries, as the Father found sensitive spirits among his children, as they developed comprehension through obedience, He showed them His will and purpose, and some were so inspired by their findings that they made records which grew into the first part of our Bible. Surpassing all his fellows in such sensitiveness and loving loyalty was Jesus who gave His whole brief life to the task of winning His indifferent or openly antagonistic human brethren who were saying "No" to God, the very essence of what we have come to call sin.

For many years, dominated by an Old Testament priestly theology, even as Paul sometimes was, some Christians have thought of the death of Jesus, not as a glorious climax to His whole life of self-giving, but as some sort of payment of a debt which the sinner had contracted and could not pay. Even Paul, with all his Hebrew background, seemed to see "salvation" as a process of becoming like Jesus through comradeship with Him. This is Dr. Goodspeed's translation of Romans 5:10: "If when we were God's enemies, we were reconciled to Him through the death of His Son, it is far more certain that now that we are reconciled, we shall be saved through sharing His life." In other words, salvation is chiefly concerned not with celestial bookkeeping but with transformation of life and character. To walk persistently with Jesus, catching by a blessed contagion His reverent love of the Father and His sacrificial love of all the Father's other children — this seems to be our Father's love-plan for us. This is Christian love and it surpasses the law and the prophets.

Prayer is the habitual connecting of our weakness and need with our Father's unfailing love. My increasing conviction is that we ought not to make frequent connections but rather maintain constant, unbroken intercourse with Him, thus preciously demonstrating what Paul means when he counsels, "Pray without ceasing." Who can even guess the immensities of the results if the entire church be led to prayer?

McKendree's Hundred Years

"Old Main"

It was February 18, 1850. The executive committee of McKendree College had been called to meet at the store of H. K. Ashley in Lebanon, Illinois. Four members were present: Erastus Wentworth, president of the college; Benjamin Hypes, Nathan Horner, and the owner of the store and chairman of the committee.

Adopting a plan for the college edifice, the outline of which was to be 44 by 64 feet and three stories high, the chairman was instructed to open correspondence with Mr. Morris of Belleville and George Bushey of St. Louis (builders) and invite them to meet the committee to confer with them in regard to undertaking the building of the new college edifice.

That "new college edifice of 1850" is now known as "Old Main." When the centennial is observed on Commencement day in May, there will be the breaking of ground for another building, the gymnasium-auditorium.

Arriving in June, 1846, the Rev. William Goodfellow was to serve as principal of the preparatory department of McKendree College and the Rev. Erastus Wentworth who came later during the year was to be the new president. These two men spent four of th busiest years of their busy lives.

The members of the executive committe which met that day at the house of D. G heen were composed of Nathan Horner, Cunningham, Benjamin Hypes, and the Re G. W. Robbins, pastor of the Methodi church. After hearing Goodfellow speak i relation to his connection with McKendre College, they decided to open the prepar tory department on June 30th.

President Wentworth in describing the ori inal building, which had been built in 182 said, "Built in early times before the age saw mills, it was sheathed with rived cla boards and looked like a super-annuated di tillery. On its front gable rested a little be from which a rope dangled to the groun between the front doors. One of our fir improvements was to build a cupola and r move the bell to the center of the building We remodelled and resealed the chapel, mac the library and recitation rooms cheerful wit paint, paper, and white wash, doing much the work with our own hands."

So it was this building, which had bee designated as an "eyesore" by President Wen worth, that caused the executive committe to agree to borrow $30 to start a fund to re place it. On January 15, 1849, it was re solved that E. Wentworth, B. Hypes, D. Go heen, A. W. Cummings, and the Rev. Wm Rutledge of Belleville "take into consideratio the propriety of calling public attention t the present condition of McKrendree Colleg with a view of raising the sum of $10,00 to put up a substantial college edifice."

When the committee met in the store o H. K. Ashley on July 27, 1849, they decide "to employ the faculty of the college to ac as agents during the vacation to solicit fund to erect a new college edifice, and to allo each individual 10 per cent on the amoun he obtained."

In October, 1849, Prof. W. Goodfellow, wh was still acting as college agent, was to re ceive an additional 80 cents a month fo traveling expense.

When November, 1849, rolled around there were sufficient funds secured to caus the executive committee to feel confiden that the building committee could prosecut the work of procuring materials and forward ing the erection of the new college edific as speedily as possible.

"Old Main" has been selected by the ad visory committee of the Historic American Building Survey as possessing exceptional his toric or architectural interest and as being worthy of most careful preservation for the benefit of future generations and that to this end a record of its present appearance and condition has been made and deposited for permanent reference in the Library of Congress.

The corner stone was laid on Commencement day, 1850, and completed by June 15, 1851.

And the two men, Prof. Goodfellow and esident Wentworth, who had worked since 48 to finance and construct this building cided they had completed their task sucssfully and both moved on to other fields. of. Goodfellow and Mrs. Goodfellow went missionaries to Buenos Aires where they mained until they retired. Dr. Wentworth igned to become professor of science at ckinson College, and four years later he came a missionary in China.

Ve Take People — ot Buildings

When the United Council of Church Womvoted last October to become one of the terdenominational member agencies in the oposed National Council of Churches of hrist, one of the council women commented, "What we take into the National Council not bishops or buildings, but millions of voted Christian women."

The definition is a fairly good one.

The United Council is the national agency r a network of state and local councils of urch women whose motto is "prayer, study d action" for a world-wide Christian comunity.

In one Connecticut town, the Women's hurch Council, putting these principals into fect, promoted a special series of Saturday orning children's movies during winter onths when stormy weather kept the chilren from playing out of doors.

In another Connecticut community, the ouncil women joined other groups in a surey of attitudes on racial and religious groups, nd persuaded stores and restaurants that rving customers without discrimination was ood business. Now, with co-operation of ocal newspapers, they are slowly educating e community to end discrimination in jobs nd housing. "Achieving brotherhood," one ewspaper editorial commented, "is a full me job."

In Seattle a few years ago, thousands of panese returned from war-time internment amps and the council women turned out ith their families in a "broom brigade" hat cleaned and swept Japanese churches hich had been used as storehouses for the uration. They also obtained cots from the rmy and furnished temporary quarters for he returned Nisei until they could find ermanent housing.

In Washington, D.C., perturbed by the oung teen-agers who waited restlessly outide the probation office of the juvenile court, ouncil women furnished a waiting room ith pleasant curtains, chairs and tables, dded books, magazines and games. A pleasnt atmosphere and friendly women volunteers have made youngsters more at ease and ightened the probation officer's work. They also set up a "shoe fund" for truant youngsters who avoid school because they are ashamed of shabby clothes and shoes. Another special fund sends them to camp in the summertime. Students from other countries are welcomed to the homes of council women in Cincinnati and Columbus, Ohio, through an international student program in those cities. These women have not only formed many lasting friendships with their foreign guests, but have helped give them a better understanding of America.

A report that Atlanta, Ga., ranked second in a list of cities with acute housing problems spurred the council women there to meet and work with public officials in support of a program for slum clearance and better housing.

An S-O-S from the National Congress of American Indians sent Oklahoma council leaders into speedy action on a Congressional bill that threatened to deprive Lawton, Okla., Indians of some of their tribal lands. Wiring congressmen, contacting local newspapers, they aroused public attention to the bill's dangers and aided in its defeat.

These are only a few of the programs through which councils of church women have demonstrated their Christian concern for the needs and problems of the world around them.

They also work with the United Council on national observances of three annual celebrations: the World Day of Prayer, May Fellowship Day, and World Community Day.

Oldest of the three, the World Day of Prayer is celebrated in 92 countries on the first Friday in Lent. It is sponsored in this country by the United Council, whose department on the World Mission of the church keeps contact with 12,000 World Day of Prayer groups in the U.S.

World Community Day, on the first Friday in November, is sponsored by the council's Christian World Relations Department. In the six years it has been celebrated, church women have marked the day by studying the U.N. and other channels for world peace and by giving millions of bundles of diapers, layettes, clothing and dressmaking materials for needy women and children overseas.

The third annual observance is May Fellowship Day, sponsored by the Council's Christian Social Relations department on the first Friday in May. Christian women of many denominations meeting to observe this day consider problems they faced together — family life, race relations, housing, economic and political issues — in the light of their common faith.

The United Council of Church Women was organized in 1941 by a merger of the earlier National Council of Church Women and the committees for women's work of the Home Missions Council and the Foreign Missions Conference. Today it includes over 1600 local councils in this country and Hawaii.

When the United Council becomes the general department of the United Church Women of the National Council, the state and local groups will share the benefits of the new unification, but will keep their separate identities and individual projects.

At present the United Council is attempting to find out how many women belong to its affiliated local groups. State and local councils across the country are enrolling Protestant women on an Ecumenical Register of Church Women. In this campaign, also called "The First Million," church women, by registering, can stand up and be counted for their interest in Christian co-operation.

Each woman who registers, by name, address and denomination, contributes a dollar as a token of her interest in the ecumenical movement. The money will be used to further the work of women in the church, enlarge the scope of state and local councils of church women and to develop wider public interest in the ecumenical movement.

Total registration will be reported at the United Council's national Biennial Assembly in Cincinnati, Nov. 13-16, a few weeks before the women's group joins in the Constituting Convention of the new National Council.

Boston Area Calendar

May 7-14 — National Family Week, Theme: "God works through homes."

May 10-14 — New Hampshire Conference, Groveton, N.H.

May 10-14 — Philadelphia Conference, Philadelphia, Pa.

May 11-14 — New York Conference, New York City.

May 12-13 — Boston District ministers' and laymen's Retreat, Rolling Ridge.

May 13 — Mass. Christian Youth Council annual meeting.

May 17 — Augusta District W.S.C.S. meeting, Skowhegan, Maine.

May 17-21 — New York East Conference — Brooklyn, N.Y.

May 17-21 — Northern New York Conference, Ilion, N.Y.

May 18-21 — Central Pennsylvania Conference, Harrisburg, Pa.

May 18-21 — Pittsburg Conference, Pittsburg, Pa.

May 19 — Annual meeting New England Conference W. S. C. S., First Methodist Church, Melrose, Mass.

May 24-28 — Central New York Conference, Canandaigua, New York.

May 24-28 — Newark Conference, Park Church, Bloomfield, New Jersey.

May 31-June 4 — New England Southern Conference, New London, Conn.

May 31-June 4 — Genesee Conference, Grace Church, Rochester, New York.

June 3 — Vacation Church School Institute, First Baptist Church, Boston.

June 7-11 — New England Conference, Boston University, Boston, Mass.

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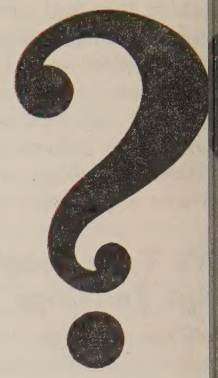

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Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

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